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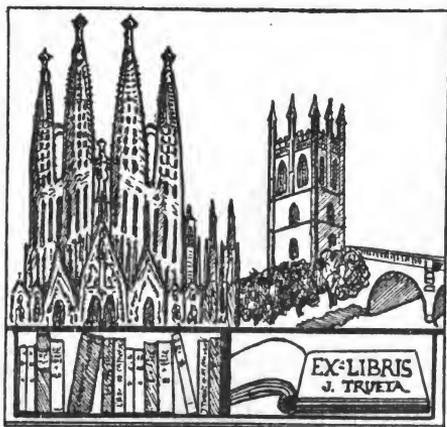
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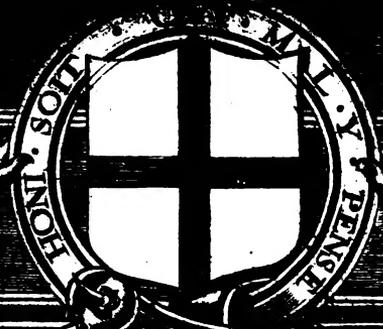
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EDWARDUS

Adornavit CAROLUS



St. Georgius Militans

St. Georgii triumphans

The HISTORY

of
That most famous
Saynt and Souldier
of CHRIST IESUS
S. GEORGE of
Cappadocia

*Asserted from the
Fictions of the middle
ages of the Church
and opposition of the
present*

Whereunto is added a
List of all the Prelates of
the Garter, and other
Officers thereunto belonging
the 2^d Edit. Corrected & enlarged
by Peter. Heylyn.

Right precious in the
sight of the Lord is the
Death of his Sayntes.
Psal. 116. v. 15

London Printed
for Henry Seyle
and are to be sold
at his shop the
Tiger's head in
Saynt Pauls
Churchyard.

1633.



*Proiectus est mag-
us ille Draco. Ap. 12*

*Hec gloria est omni-
bus Sanctis eius. ps.
149*



THE
HISTORIE

OF

That most famous Saint and Souldier of

CHRIST IESVS;

St. GEORGE

OF

CAPPADOCIA;

*Asserted from the Fictions, of the middle ages of the
CHURCH, and opposition of the present.*

The Institution of the most Noble Order of S. GEORGE,
named the G A R T E R.

*A Catalogue of all the Knights thereof, from the first
institution, to this present :*

AS ALSO

Of the principall Officers thereunto belonging.

*The second Edition, corrected and enlarged
by P E T. H E Y L Y N :*

Psalme 116. v. 15.

Right precious in the sight of the Lord, is the death of his Saints.

L O N D O N,

Printed by Thomas Harper, for Henry Seyle, and are to be
sold at his Shop, the signe of the Tygers-head in Saint
Pauls Church-yard, 1633.



The. Martyn

R. 533.958

D

synthesis



TO
THE MOST HIGH
AND
MIGHTY PRINCE
CHARLES,

By the Grace of God, King of
GREAT BRITAIN, FRANCE, and
IRELAND, Defender of the Faith, &c. and
Sovereign of the most Noble Order
of Saint *GEORGE*, called the
GARTER.

Most Dread Sovereigne :

 Our gracious entertainement of my first endeuours in this cause, encouraged me to perfect what I had begunne, and cleere the Historie of Saint *George* from all future question. Which being finished, in all humilitie I lay it at your Princely feet; humbly beseeching pardon, that I have dared a second time to trouble your most sacred Majestie with the same discourse. A businesse of so intricate and involved a nature as this was, wherein I had no guide to follow, nor

any path to treade, but what I made unto my selfe; might well exact a second labour from an abler hand. Nor could I meete with all those doubts, or still all those clamours which this unquiet age had raised against a Saint so famous, till by exposing to the world, those my first conceptions, I found what further might be said, either in opposition to the Martyr, or confutation of his Storie. Which being found, and more enquiried into the monuments of the Church: I have accordingly, not onely satisfied all objections which possibly I could bring unto my selfe, or have heard from others; but fortified the cause by many antient testimonies, and Authors of unquestioned credit, not before produced. My selfe, and whatsoever I have done in this present argument; I gladly consecrate and devote to your most excellent Majestie; to whom, as Sovereaign of that noble Order, entituled by Saint Georges name, the cognizance of the cause doth of right belong. That God who gave you life, fulfill your sacred Majestie with the life of God: and when that you are sated with the long and sweet fruition of an earthly Crowne, and growne an aged blessing unto this your people; renew againe your daies in the heaven of heavens, and crowne your blessed temples with an immortall wreath of glory. With which unfained expression of my zeale and dutie to your Majestie, I doe in all humility subscribe my selfe

*Your Majesties most loyall Subject
and faithfull Servant,*

PET. HEYLYN.

To all those most illustrious Kings,
Princes, and Peeres, Knights of the Noble
and most famous Order of Saint GEORGE, cal-
led the *G A R T E R*.

Most illustrious Kings, Princes, and Peeres :



*I*t is not yet two yeeres since I presented you with an assertion of the History of Saint George. Who having for 1200. yeeres beene reckoned by the Church of God, and all the learned men thereof, for a blessed Martyr: in these last dayes hath beene affronted by two sorts of enemies; who though they differed each from other, agreed together to condemne both the Saint and Historie. Which cause (wherein your noble Order was so deeply interested) when I saw no man else take up, I adventured on it: and did accordingly (most excellent Kings, Princes, and Peeres) inscribe unto you my performance in that argument. But of so narrow a nature, commonly are both our understandings and inventions, that hardly can we comprehend at once, so plentifull a variety of discourse and arguments, as time and second cogitations doe often minister unto us. Hence is it that the issue of those nobler pages, are many times not perfect at the first deliverie; & doe require a second birth for their accomplishment: And so it was with my performance in this worke: which when it first was published and brought forth into the world, was not so fortunate as to receive perfection at the same instant also. But now an further search into the monuments and treasures of antiquity, and upon conference

The Epistle Dedicatorie

ference with some men which were no friends unto the
Storie, I have not onely more assured the cause it selfe,
by evidence unquestioned, and a more generall consent
of all times and Authors; but satisfied in this, some
doubts which had been made against the former. Though
for the fashion and proportions of it, it be almost the
same it was, yet notwithstanding it is growne in every
part thereof, and both increased in hulke and substance:
The modell, though it be the same, yet is the building
stronger, and more impregnable then before, against the
clamour and assaults of either enemy. Nor have I onely
bent my studies to assert the Patron, but spent some time
about the Order: the monuments and records whereof, I
have searched and scene, and spared no paines which
might conduce unto the lustre of that most excellent
and heroicke institution. The Catalogue and succession of
those worthies which have gone before you in the same,
I have cleered and perfected; drawne up a list of all such
principall officers as have done service thereunto: and
as I verily am perswaded, laid downe a farre more ho-
nourable and right originall thereof, then that which
commonly is pretended. What euer I have done herein,
eithers in reference to the Saint, or the institution, I doe
most willingly submit, next under my most gracious and
dread Sovereigne, to you most excellent Kings, Princes,
and Peeres: aspiring to no other ends, then onely to pas-
se a place in your good opinions, and to expresse unto
the world, with what sincere affection I doe desire to
accounted.

The most unfained devoted unto

your Noble and Heroicke Order,

PET. HEYLYN.



SYLLABVS CAPITVM

PART I.

The Preface.

- (1)  *The nature of Curiosity :* (2) *And proneness of the present Age to new fancies.* (3) *The opening of the cause in hand.* (4) *The Reasons which induced the Author to undertake the Patronage of Saint Georges Cause, and History.* (5) *His resolution in it ; and the manner of his proceeding.* (6) *The method of the whole.* (7) *The motives and designe of this new Edition.* (8) *The Authors free submission of himselfe, and his performance, to the wise and learned.*

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B no

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(1) *The*

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THE



THE HISTORY

OF

That most famous Saint and Souldier of

CHRIST IESUS,

St. GEORGE of CAPPADOCIA;

Asserted from the Fictions of the middle Ages of the Church; and opposition of the present.

THE PREFACE:

(1) *The nature of Curiosity: (2) And pronesse of the present Age to new fancies. (3) The opening of the cause in hand. (4) The Reasons which induced the Author to undertake the Patronage of Saint Georges Cause and History. (5) His resolution in it, and the manner of his proceeding. (6) The method of the whole. (7) The motives and designs of this new Edition. (8) The Authors free submission of himselfe and his performance to the wise and learned.*

(1)



T is a sad Complaint of *Melchior Canus*, that many of us in this more neat and curious Age, doe peevishly (to say no worse) reject those ancient Stories which are commended to us in the best and gravest Authors. *Pleriq; nostra hac etate, per-* Lib. 1. cap. 47
verse, ne dicam impudenter, res, quas esse gestas gravissimi auctores testati sunt, in dubium vocant. So he; and certainly he spake it not at randome: but as a man which well fore-saw to what extremities, that restless humour

mour of leaving nothing undiscussed; and not so only, but leaving nothing in the state we found it; at the last would bring us. For such the nature is of Curiosity, especially if once attended with Self-love, and that unquiet spirit of Opposition: that we are always watchfull to pry into the passages of former Times and Authors; and leave no path untrodden, how crooked and indirect soever, which may conduce to the advancement either of our cause or credit. By means whereof, as sometimes haply wee doe good service to the *Common-wealth of Learning*, in the correcting of an Error: so for the most part, we involve it in uncertainties, or broach new errors under pretence of canvassing *the Old*; or by denying credit to Antiquity, wee only teach posterity, how little credit may be due unto our selves.

(2) I say not this, to blunt the edge of any vertuous endeavours: nor to the prejudice of those heroicke spirits, by whom so many of the ancient Writers, which had been buried in their owne dust, and made a prey to moathes and cobwebs, have beene restor'd unto themselves. All may I prosper in my Studies, if I deny the least of due respects to them, to whose most fortunate and painfull travayles, wee owe no lesse than to the Authors. Nor would I gladly be esteem'd a *Patron*, cyther of lazie ignorance, or of dull credulity: nor willingly be thought to countenance those of the vulgar Heard, who runne into receiv'd opinions, as *Calderinus*, in *Ludovico Vives*, did to Masse. *Emmus ergo* (sayd he) *quia sic placet, in communes errores*. Not so. I know it argue's a degenerous and ignoble minde; barely and simply to submit it selfe unto the tyranny of popular fames, or old traditions: not daring once to search into them, to see at least some shew of reason, in our bondage. Much like those noble Housekeepers, so much of old, commended in the Country; who rather chose to have their judgements question'd, in giving entertainment unto all; than that their Hospitality should be accused, in excluding any. Onely I sayd it, a little to take downe, if possible; that height of selfe-conceit and stomacke, wherewith too many of us doe affront those Worthies of the former dayes; and
 see

set our selves against our Fathers. Which humour if it once possesse us, in spight of him that told us, *nihil novum esse sub sole*; without regard of him that sayd it, *quia vetus est melius*; wee must have every thing as new and moderne, as our selves: *new Organons for Logicke, new modell's of Divinity*; scarce any thing which hath beene hitherto resolv'd, eyther in *Philological Theologie*, or in *Philosophie*, no not in Ecclesiasticall or civill History; not new, not altered. The tendries and decisions of our Ancestours, growne as unfashionable, as their garments: and if we please our selves in any thing, it must be somewhat which is done according to the *novest Cur*: So, that were *Martial* now alive, he might with good applause, correct himselfe in that one passage of his Epigram to *Regulus*; where hee complaines, how much the latter wits were disrepected, if compar'd unto the former: he might, I say, correct himselfe, and read it thus:

*Hi sunt invidia nimirum Regule mores;
Præferat antiquis, semper ut illa, nova.*

Such is the envie of the present dayes,
That onely new conceits are worthy prayse.

(3) That so it is, is more than manifest: how justly, and with what disadvantage to reverend and sacred truth, might soon be made apparant by looking over the particulars. *Ανδρας π̄ εν' ἑστῆκεν τῆς ὀψίας, ματαυτερον* in the words of *Aristotle*. To scan them over all, as it were infinite in it selfe; so were it nothing to the businesse now in hand: unlesse to shew, how much the truth hath suffered, not onely in our present Argument, but in those also. Let those, whose full abilities in all the rarities of Learning, have fitted them for undertakings of this noble nature, adventure in this worke: to make those ancient friends, *Antiquity* and *Verity*, shake hands, and live againe together. It is a burden worthy of their shoulders onely; and to them I leave it. For me it is inough, if in the least degree I may be serviceable in this kind; to free one onely captivated truth, out of the Dungeon, where, of late, it was imprison'd: if for
the:

the incouragement of others, I make it evident in this, *quam magna veritas*, how great the truth is, and how mightily it will prevaile. Not to stand longer in the entrance, my purpose is to write in brieft, the Story of that most blessed Saint and Souldier of **CHRIST IESUS**, *St. George of Cappadocia*: and to produce such testimonies in defence thereof, as all the Ages of the Church, successively, haue given him. No Saint in all the Calendar, the glorious Company of the *Apostles* excepted onely, scarce any of the *Noble Army of the Martyrs*, able to shew a cleerer title to the Crowne of Martyrdome, or to produce more evidence to justifie his right unto that honour: and yet not any of that *goodly Fellowship*, more ignobly handled; more shamefully discarded. For having in the generall vouch and confession of the Church, bene reckoned with the Saints departed; a Festivall allotted to his memory, and Temples consecrated by his name: for, having in the latter Ages of the world, bene honour'd as a *Patron of Christianity*, and of special credit and opinion with us heere in *England*: we now are taught a lesson so exactly contrary, that fire and water cannot be at greater difference. *St. George*, if they may be beleev'd which say it, must now no longer be conceiv'd, as one that ever liv'd, or mov'd, or had any being: or if a man at all, a wicked man, an *Arian*. This they affirm for certaine, and they affirme it with such confidence, as if they meant to leave us nothing, but this miserable choyce; of two such fatall mischiefes, both dangerous and extream, to choose the least.

—*Pudet hac opprobria, nobis*

Et dici potuisse, & non potuisse refelli;

Foule shame it were, should they *St. George* defie;
And we stand mute, not able to replie.

(4) A thing, as I conceive it, dishonorable unto God, that those of his retinue in the Heaven of Heavens, should at the suit of Curious and unquiet men, be thus put under an Arrest; and so laid up for ever, in the Gaole of utter darknesse;

ness; or at the best, bound over to eternall silence and oblivion. A thing, as I conceive it, injurious to the *new Jerusalem*; made poorer by the losse of such a great and glorious Citizen: and to that blessed Corporation of the Saints themselves, so to be baffled of their rights, and ancient liberties. Nor is it lesse to the dishonour of the holy Church, which hitherto hath reckon'd him among the Saints; and as a Saint, given him the honour due unto his name; nor to the Princes of this kingdome, which have elected him the *Patron* of their most noble Order of the *Garter*: or to those famous Peeres, his Knights, which every yeere doe solemnize his Festivall with many noble Ceremonies. Nor lastly, is it lesse to the dishonour of the High Court of Parliament; who since the Reformation hath thought it no impiety to entitle him *S. George the Martyr*: For in the first of *Edward the 6. cap. 14. &c.* we find a mention of the *free Chappell of S. George the Martyr*, scituate in the Castle of *Windsor*, repeated in the first of *Queene Elizabeth, cap. 21.* and in the 5. of *Queene Elizabeth, cap. 2. the Feast of S. George the Martyr* is expressly mentioned; to inquire no further. *Quod itaque felix sanctorumque sit, &c.* In the feare, therefore of Almighty God, and to the honour of the Saints, his blessed Courtiers; I have adventured to restore this glorious Martyr to his place: not in the heavens, from whence the powers of man were never able to remove him, but in the good opinions of us men, from which we have of late displaced him. And as my duty bindes mee next, in honour of the *Holy Church throughout the World*, and to the glory of my gracious Lord and Master, the service of my Country, the satisfaction of my brethren; and for the full content of that most noble Order, which I am sure hate nothing more than *Superstitious Vanities*: I have endeavored, that neither we become ashamed of our *Saint George*; nor he of us. *Dij captis aspirate meis.*

(5) I know that in the prosecution of this Argument, I cannot choose but meet with many prejudices: the names and dictates of those reverend and famous men which have affirmed the contrary; the censures and rebukes of such, who

who would have all things passe for currant, which are found extant in their writings. But in the search of truth, wee must not bee afraid of names or censures. *Luther* had never ventured on the reformation of Religion, had hee beene either frightened by the names of *Schoolmen*, or terrified by any of the *Bulls* from *Rome*, or otherwise afraid of mens Opinions. Nor can I thinke it more unpardonable in me, to dissent from them, then first it was in them, to differ from *Antiquity*; The rather, because the matter now in hand, is not a principle of the faith against the *Ethnicks*; nor any point of doctrine which is maintained against the *Papists*; wherein to differ from them, might bring danger and disunion: but such, *in quibus opes Gracie non consistunt*, in which it is no prejudice to the Gospell, to disclaime their tendries. It was a noble saying of the great Philosopher, *ὃ δὲ θεῖν ἐστὶ σωτηρία ἢ ἀλυσίας ἢ τὸ οὐκ εἶναι ἀμαρτυρεῖν*, That when we make a search for truth, *wee must have no respect of persons*: and thereupon we use it for a Proverbe, *amicus Socrates, amicus Plato, magis amica veritas*. Truth is the maine of my enquiry, I haue *Antiquity* to friend, and the tradition of the *Church*, my *Sanctuary*. What should I feare in such a cause, and so well seconded? Besides, I cannot thinke, that ever those most blessed Spirits now with *G O D*, to whom we stand indebted for so many helps in Piety and Learning, did ever hope to have their writings reckoned as unquestionable. *Sic insinuere majores, posteri imitantur*: This only was a privilege of the Apostles, that as they preached, even so we also should beleeve. If so, then as it is no injury unto them, that we joyne with them in an enquiry after Truth, which with such diligence they sought: so neither, if we take another and a nearer way unto it; when we perceive them, either through error or infirmity, to have gone aside. Their Names as oft as I have cause to use them, I shall not mention without honour: their words I shall lay downe ingenuously, and as I find them; without censure: Their reasons I shall examine modestly, and with due regard; such as their persons doe deserve. Those Authors with whose weapons I have made choice to fight this bat-

tell,

Eth. l. i. c. 6.

Tac. de mor.
Germ.

tell, I shall use also in the same manner; assigning every man his time, giving to every one his due; not sparing those which make most for me, if I find them faulty.

(6) My method shall be this. I know that those of Rome too full of liberty in framing of the *Legends*, by mixing Truths with Fictions, and suffering the corrupt and dangerous tales of Hereticks to be wrought in, with both: have given the chief occasion, that this our *Saint*, with others, have in these latter dayes beene brought unto their trial. First therefore, I shall make a short relation of such unwarrantable tales as are found of him in the *Legend*, or set abroad by some late Fblers of our owne, or obtruded on the Church by Hereticks. That done, I shall report in their owne words, the severall conceits of them, who have endeavoured to perswade us, that there was never such a man as our *St. George*; and next, of them who have beene diligent to make our *Saint* an *Arian Bishop*, a *bloody Butcher* V. cap. 21. Sect. c. 2 (as one calls him) of the true *Christians*. Not that I shall produce them all, but some onely of the chiefest; some sixe or seven perhaps of each of the opinions; *Et magna partium momenta*, the founders and abettours. Their arguments, which are not many, I shall quickly answer; proceeding so to such records as yeeld most testimony to our *Saint*: the time and manner of his death, the honour done unto his Reliques, to his memory; not only by the Church, but by the greatest Kings and Princes of the Christian world. In which, I shall adhere especially to the plaine words and meanings of those Authors whose authorities I urge; not wresting them aside, or stopping of their mouths, when they speake not to my purpose. My study is for truth, not faction. And if at any time, which is but seldome, I shall take liberty to use conjectures in the explaining of some passage which is obscure and difficult, and otherwise might give occasion of exception; I hope it will be said, that I am only *εὐπλάγῳ*, ingenuously bold; not *παύρῳ*, audaciously presumptuous.

(7) It may be possible, that there are yet some things omitted in this following Discourse, which might add further

ther lustre to the cause, and vindicate Saint *Georges* honour with the more applause and satisfaction; yet I must lay withall, that there is nothing wanting in it, which either my memory could prompt unto me, or which my diligent enquiry into all kinde of Authors, whom I thought likely to afford me any helps, might possible be met with. Nor have I onely for the perfecting of this worke, made further search into the monuments of antiquity, those specially of the Easterne Churches; which formerly I had not seene: but upon conference with the learned, and by such helps, which I acknowledge as occasion is to have had from them, I have corrected and enlarged it. Enlarged it with some chapters, many severall sections, sundry particular allegations out of divers Authors, both of the Greeke Churches, and the Churches Protestant. Corrected it, as in the *practicke* part, touching the order of the *Garter*; which I have rectified out of the Registers and Records of the noble order: so in some others of the story, in which I eyther had not cleerely expressed my selfe, or was mistaken in my Authors. Nor doe I thinke it a dishonour to differ somewhat, when I see a reason for it, from that which I affirm'd before. Rather I joy, that upon more enquiry, and second cogitations, which are alwayes better; I have in any thing, come neerer to the truth, then before I was. My study, as I sayd, is for truth, not faction: nor would I willingly, on any by-respect whatever, offer the least offence unto sacred verity. Besides, falling upon an argument, which none before me, that I know, had undertaken: it might well be, that some thing did come from mee, rather as offers at the truth, then for truth it selfe. A matter ordinary in the best, and most modest Writers: of which last ranke I doe desire to be accounted. Adde hereunto, that my performance, why I know not, hath met with many adversaries; & some I have encountered withall my selfe; who have endeavored, what they could against it. And therefore I had reason, both to assure the cause, and fortifie my selfe, in the best maner that I could: as well by the assistance of such further testimonies, which now serve for succours; as by a strong-

er bearing downe of that opposition, which I conceive most likely to be made against us. These are the motives, why wee adventured on a new Edition of this *Worke*; and sent it forth a second time into the world, augmented and corrected. If the time spent heerein, (as truly second births of this kinde and quality, are no lesse painfull than the first) be eyther profit to the Reader, or any way advantage unto sacred truth: it is not lost unto my selfe. *Non solum nobis nati sumus*. I was not brought into the world, for mine own sake onely. The end of my creation, was to doe service unto God, and to his holy Church, & unto my Prince: which severall obligations, I have endeavored to discharge, I mean in part, by this performance.

(8) The whole *Werke* therefore, as it is consecrated next under *G O D*, unto the service of his most Excellent Majestie, and of this flourishing Church of the which wee are; both which are principally interess'd in this cause, by reason of the honours which they have confer'd upon our *Martyr*: so from them principally I expect my censure: yet so, that I submit it also, to the censure of all wise, and learned and religious men, which shall hap to read it, whom I beseech, with all respective reuerence, to pardon such mistakes, if there bee any, which their more able knowledge shall discover to them: and though they thinke not fit to approve the *Worke*, to allow my purpose. Those selfe conceited ones, which are so stiffe and peremptory in their new conceits; and whose opinions hang upon anothers slecue, not to be taken off with reason: I leave unto the jolly humour of their singularities. Against such men, I am resolv'd to entertaine the resolution of *Isidorus*, as hee hath thus expressed it:

Τὴν σωτῆρα φρένα τέρπει, δυσπληγίων ἢ πολιτῶν,
Ἄλλος τις σὲ κακῶς, ἄλλος ἀμείνον ἐρεῖ.

Soule, be at rest: though some offended be,
And speake thee soule; others will cherish thee.

To conclude therefore, my selfe, and whatsoever hath
 beene done by me in this present Argument; I submit wil-
 lingly, as I sayd before, unto all wise, and learned, and reli-
 gious men; and to them onely. As for the rest, *Odi profa-
 num vulgum & arceo.*



CHAP.



CHAP. I.

(1) *Three kinds of Imposture.* (2) *The first founder of the Legendary or fabulous Histories.* (3) *Iacobus de Voragine, the Author of the Golden Legend : his time and quality.* (4) *His fiction of St. Georges killing of the Dragon.* (5) *The remainder of that Legend continued out of Ovid.* (6) *The fable of Saint Georges Birth in England :* (7) *Poetically countenanced by Edm. Spencer.* (8) *The Legend of the Dragon rejected by the learned Romanists.* (9) *Defended by Geo. Wicelius.* (10) *What may be alleaged in defence thereof.* (11) *The Scourge removed from Africk into Asia.*

(1.)



IR *Francis Bacon*, created afterwards Lord *Verulam*, and *Vicount St. Albons*, in his *Religious Essayes*, thus informes us. There
 “ are, (saith he) three formes of speaking,
 “ which are, as it were, the stile and phrase
 “ of imposture. By the first kind of which,
 “ the capacity and wit of man, is fetter’d

“ and intangled ; by the second, it is trayned on, and invei-
 “ gled ; and by the third, astonish’d and enchanted. The
 “ first of these, he attributes, (*I will not say how justly*) un-
 “ to the *School-men* : the last, to those which trade in my-
 “ steries and parables. The second is, of them, who out of
 “ the vanity of their wit, (as *Church-Poets*) doe make and
 “ devise all variety of Tales, Stories, and examples ; whereby
 “ mens mindes may be led into beleefe: from whence grow
 “ the *Legends*, and the infinite and fabulous inventions and
 “ dreames of the ancient *Heretickes*. So that we see two
 “ severall diseases, or corruptions of Story rather, to proceed
 “ from one and the same Fountaine, *Vanity of Wit* ; though
 “ after, they have divers ends, and different purposes: the pur-
 “ pose of the *Legend*, being to advance the reputation of the
 “ Saint ; the project of the *Hereticke*, to make the Saint a

countenance and Patron to his cause. With each of these diseases, the Story of our Saints, and many others also of that glorious Company have beene deeply tainted: the Heretickes eyther absolutely forging whole tales of them; or els inserting such passages into their Histories, as might persuade the world to thinke them of their party: the others labouring so to describe their lives and passions, as might procure unto their shrines, a greater measure of Devotion, and attendance. The one of these, an effect onely of a superstitious Piety; the other, a designe of a malicious cunning.

(1) And first beginning with the *Legendaries*, which of these two Impostors are the last in time, and least in danger, they tooke beginning in these Churches of the West, from one *Peter*, surnamed *Comestor*: the Authour, as his friends doe stile him, and as himselfe inscribe's his worke; of the *Scholasticall History*. But they which looke upon his Writings with the eye of judgement, and not of blind Affection, have thought it fitter to bestow upon him that Character, which I have somewhere read of *Herodotus*: and to intitle him, *Fabulosa Historia Patrum*, the Father and Originall of all those fabulous *Tales and Legends*; which, at this day, are so frequent in the *Roman Church*. Sure I am, that *Bellarmino* hath given him this Censure, that he inserted into the sacred Stories of the Bible, many things out of vulgar glosses, and prophane Authors; not rarely mingling with it uncertaine and unprofitable Fables. *Scriptis autem* (saith he) *inserens verbis sacris multa ex glossis, & ex prophanis Auctoribus; & non raro admittens incertas Historias*. Hee liv'd and writ about the yeare 1150. about the same time with *Gratian*, and *Peter Lombard*, the Master of the Sentences. So neere about a time, that some, I cannot say how warrantably, have made them brothers: all sonnes of the same mother, though of divers fathers. This I am sure, that they are generally accounted as the Authors of three kinds of Study; new in the reckoning of those times: *Gratian*, (as *Peter too* — *Petrus*) being reputed the founder of the *Canonists*; *Petrus Comestor*, of the *Legendaries*; and *Peter Lombard* of the *Schoolemen*.

(2) The

(3) The father of the *Legendaries* in the Western Churches, being thus found out; it is not to be doubted, but that he had a fruitfull issue, in an age so prone to those devices. Of these, the man of greatest Fame, was *James* Archbishop of *Genoa* in *Italy*; a native of that Country: his surname, *De Voragine*, so call'd in the opinion of *Helvicus*, *quasi Vorago esset Bibliorum, propter citbras allegaciones*; because he was so great a Student in the Holy Scriptures, so frequent in quotations. *Philippus Bergomensis*, and *Poffevin* since him, will rather have it to be *de Voragine*, a little Village in the territory of *Genoa*, the place of his Nativity. *Orcus*, in his *Nomenclator*, placeth him, *ad Annus* 1278. *Helvicus*, in the yeere 1280. And *Bergomensis* ten yeeres after, *Anno* 1290. None of them differing from the truth, though froth themselves. The last of these, saith that he was a man of a faire esteeme, & *moribus*, & *dignitate*, *magno precio*; and not so onely, but *Theologus*, & *declamator egregius*; one that had got the commendation both of Eloquence and Learning. *Vossius* makes him also in his last Booke, *de Latinis Historicis*, to be the first Translatour of the Bible, into the *Italian* language. His workes were many, and of good opinion in the Church: but none of equall credit with the History; which he collected of the lives of Saints. Himselfe intituleth it, *Historia Lombardica*: call'd by the people, for the excellency thereof, (as it was then conceiv'd) the *Golden Legend*. A booke in the esteeme and judgement of those times, of high desert: however now the learned Papists have rejected it with shame enough. There is (saith Master *Harding* in his *Desecti-* L.4. ad pag. 131
"on) an old Moath-eaten booke, wherein Saints lives are Pag. 251. b.
"sayd to be contain'd; certaine it is, that among some true
"stories, are many vaine fables written. And *Ludov. Vives De Tradend.*
gives him this censure for a farewell, that he was *homo fer-* L.2.
rei oris, plumbei Cordis; some also adde, *Animi certe parum*
prudens & severi; a man of little wit, and lesse judgement,
a leaden heart, and a brazen forehead. Which heavy censure, I doe verily perswade my selfe, the man deserve's not; as being, for the times in the which hee lived, both learned and industrious.

Vid cap. 5. Sect.
9. 10.

(4) Of him, and of his Legend, more heereafter: and for the present, let us looke upon him, in his so memorated Story of St. George, and of the Dragon. He begins it thus. *Georgius Tribunus, gouerne Cappadox, peruenit quadam vice in Provinciam Lybie, in civitatem qua dicitur Silena: iuxta quam Civitatem erat stagnum instar Maris, in quo Draco pestifer latitabat, statuq; suo ad muros civitatis accedens, omnes inficiebat: quapropter compulsi cives, duas oves quotidie sibi dabant ut ejus furorem sedarent. Cum ergo jam ovas pene deficerent, unio consilia ovem cum adjuncto humine tribuebant. Cum igitur sorte omnium filij & filia, consumpti essent, quadam vice, filia Regis unica, sorte est deprehensa, & Draconi adjudicata, &c.* St. George of Cappadocia, a Colonnell or a Tribune of the Soldiers, came
 “ on a time unto the Countrey of Lybia, and to the city of
 “ Silena. (perhaps mistaken for Siene, a great towne of E-
 “ gypt.) Neere to this towne, there was a lake, like a sea for
 “ bignesse, and in that lake a deadly Dragon: which com-
 “ ming neere the walles did with his poisonous breath ex-
 “ ceedingly both infect and annoy the City, and all the
 “ Countrey round about him. The people thereupon were
 “ in a manner forced, to give him every day two sheepe, to
 “ keepe him at a distance, and appease him: At last, when
 “ almost all their sheepe were spent, they were compell’d
 “ to give him every day one sheepe, and therewithall one
 “ man or woman with it, to make up the number. And in
 “ the end, when almost all their Sonnes and Daughters were
 “ devoured, at length the cruell and unluckie lot fell upon
 “ the Kings Daughter, her Fathers onely Child, and her
 “ Mothers Darling. Both laboured what they could to di-
 “ vert the mischief; but nothing would content the peo-
 “ ple, those specially whose children had bene made a prey
 “ unto the Monster. When therefore all was fruitlesse, they
 “ brought her forth into the fields, stripped her of all her
 “ rich attire, and finally prepared her for that bloudie sacri-
 “ fice, &c.

(5) So farre the Story, or the Tale rather in the Legend: the rest of it, for the more variety, wee will make bold to borrow out of *Ovids Metamorph.* who in his *Perseus* and *Andromeda,*

Andromeda, hath very perfectly express'd the Progress of the fiction. So perfectly, that were the names changed, and the occasion altered; we might with good reason affirm it for the same. But thus the Poet:

*Quam simul ad duras religatam brachia cautes
Vidit Abantiades; nisi quod levis aura capillos
Moverat; & tepido manabant lumina fletu,
Marmorcum rarus esset opus, &c.*

Metamorph. l. 2.

Whom when the *Heroes* saw to hard Rocks chain'd,
But that warme teares from charged eye-springs drain'd,
And light winds gently fann'd her fluent haire;
He would haue thought her Marble. Ere aware
He fire attracteth, and astonisht by
Her beauty, had almost forgot to flie.
Who lighting sayd, O fairest of thy kind,
More worthy of those bands which Lovers binde,
Than these rude gyves; the Land by thee renown'd
Thy name, thy birth declare, and why thus bound.
At first the silent Virgin was afraid
To speake to a man, and modestly had made
A vizard of her hands; but they were tied:
And yet abortive teares their Fountaines hide.
Still urg'd, lest she should wrong her innocence,
As if ashamed to utter her offence;
Her Country she discover's, and her name,
Her beauteous mothers confidence and blame, &c.
When, as a Galley with fore-fixed prow
Row'd by the sweats of slaves, the Sea doth plow:
Even so the Monster furroweth with his breast
The foaming Flood, and to the neere Rocke prest;
Not farther distant then a man might sling,
A way-inforcing Bullet from a sling.
Forthwith the youthfull issue of rich showers,
Earth pushing from him, to the blew skie towre's.
And as *love's* bird, when she from high furvaie's
A Dragon basking in *Apoll's* Rayes,

Translated by
Geo. Sandys.

Descends

Descend's unscene; and through his neckes blew scales
 (To shun his deadly teeth) her talons nayles:
 So swiftly stoopes high pitch'd *Inachides*
 Through singing ayre; then on his backe doth seaze;
 And nere his right sinne sheathes his crooked sword
 Vp to the hilt, who deeply wounded, roar'd.
 Now capers in the ayre, now dives below
 The troubled Waves, now turnes upon his foe.
 Much like a chafed Boare, whom eager hounds
 Have at a Bay, and terrific with sounds.
 He with swift wings his greedy chops auoyde's,
 Now with his Pawchion wounds his scaly sides.
 Now his shell-rough-cast backe, now where the taile
 Ends in a fish, or parts expos'd t'assail.
 A streame mixt with his blood the monster flings
 From his wide throat; which wets his heavy wings.
 Nor longer dares the weary Youth rely
 On their support. He sees a rock hard by,
 There lights; and holding by the rocks extent,
 His ost-thrust sword into his bowels sent.
 The shore rings with th' applause that fills the sky.
 Then came the aged King and Queene with ioy
 To greet him Conquerour, whom now they call
 The Saviour of their house, and of them all.
 And up the Lady came, freed from her chaines;
 The cause, and recompence of all his paines.

So farre the story out of *Ovid*. The rest that followes in
 the Legend, is the baptizing of this King, his redeem'd
 daughter, and his people: which done, and some instru-
 ctions left among them, for their better progresse in the
 faith; he commended them to God.

(6) This story of the Dragon, as it was very gracious
 with the people of those times, so did it quickly spread a-
 broad; and in the close, when others did neglect it, became
 a principall pageant in that doughty History of *the seven
 Champions*. The Author of which Pamphlet, to the no small
 advancement, as hee takes it, of the English name, hath
 made

made him to bee borne of English parentage, and of the royall blood. His father, the Lord *Albert*, Lord high Steward of the Kingdome; his mother, the daughter to the King; and his birth-place, *Coventry*: his first performance being the release of the Lady *Sabra*, a faire and gracious Princessse, in his so dangerous an encounter with a burning Dragon, in the Land of *Egypt*. Mark'd at his birth (forsooth) with a *red bloody Crosse* on his right hand; a *golden Garter* on his left leg; and a *red Dragon* on his breast: but even as soone as borne, conveyed from thence by *Caleb*, an Enchantresse of the woods, and there I leave him.

Onely I note by the way, that this foolish fellow hath dealt no better with *S. Iames*, *S. Andrew*, *S. Duns*, and those tutelary Saints, whom hee calls the Champions, then with our *S. George*. The stories of all which he prosecutes with the same poore fancy; and therefore must bee reckoned a discredit unto all, or unto none.

(7) To this Relation of his being borne of *English* Parentage, our admir'd *Spencer*, although Poetically, doth seeme to give some countenance: where hee brings in his *holy Hermite*, *heavenly Contemplation*, thus laying to *S. George*, the *Red-crosse Knight*, his Parentage and Country.

65

*I met (quoth he) thou spring'st from ancient race
Of Saxon Kings, which have with mighty hand,
And many bloody battels fought in place,
High rear'd their royall Thrones in Brittain land;
And vanquish'd them unable to withstand,
From thence a Fayry thee unweeting rest,
There as thou slepst in tender swadling band:
And her base Elfin brood, there for thee left,
Such men de Changelings call, so chang'd by Fayries best.*

Fayry. Qu. 4. l.
cant. 10.

66

*Thence she thee brought into this Fayry Land;
And in an heaped furrow did thee hide,
Where thee a Ploughman all unweeting found,*

At

As he his toilsome teame that way did guide,
 And brought thee up in Ploughmans state to bide,
 Whereof Georgos he thee gave to name:
 Till prickt with courage, and thy forces pride,
 To Fayry Court thou cam'st to seeke for fame;
 And prove thy puissant armes, as seemes thee best became.

Summa Histor.
 part. 1. iii. 8.
 Sect. 23.

(8) But to returne againe unto the *Legend*, according as in those times it was commonly receiv'd; we have it almost word for word in *Antoninus Florentinus*. Who though in other of his stories, hee is conceiv'd to give too much credit to popular reports: in this particular he hath play'd the part of a *Relateur* onely, not an approover of the *Fable*. For in the Close he tels us, that this the *Legend* of *St. George*, is reckoned by *Gelasius*, *inter apochryphas scripturas*; for many passages therein which may well bee doubted, *ut de Dracone interfecto, & filia Regis per eum liberata; &c.* as for example, this his encounter with the Dragon. Much also to this purpose *Raphael Volateran*, who flourished in the time of Pope *Julio* the second, (*anno viz. 1506.*) to whom his worke is dedicated. *S. Georgius Martyr, generis Cappadox, Tribunus Militum sub Diocletiano merebat. Draconem maximum in Africa exercitum terrenum, solus Deo fretus dicitur interemisse: que tamen Historia in Niceno Concilio, inter apochrypha est habita.* *St. George the Martyr*, by birth a *Cappadocian*, was under *Diocletian* one of the *Tribunes* of the *Souldiers*. It is reported of him, that hee killed a great and dreadfull Dragon in the Land of *Africa*: which story, notwithstanding, is in the *Nicene Councell* (he means the Canon of *Gelasius*, made in a Councell of 72 Bishops) reputed as *Apocryphall*. Where wee may note, that onely his so memorated conflict with the Dragon, in his opinion, is exploded; but not his Martyrdome, or being. Those of the Romish party which have lived since then, have totally abandoned this invention of the Dragon, and spunged it also out of the *Liturgies* of the Church, where before it was.

(9) Onely *Wicelius*, of as many as I have seene, endeavours

vours to make good the tale, by reason. A man of good abilities in Learning, and as we may conjecture by his writings, no furious *Papist*: however it hath pleased *Baleus*, to give him that unworthy title, of *Papisticus adulator*, a *Po- Cent. 3.6.38.*
pish parasite. He in his *Hagiographie*, or History of the Saints, written, as it appears by his *Epistle Ded.* in the yeere 1541. doth argue thus: *Gentilis as persuasa subnlis poe-
viciis, credidit quicquid fingebatur de tauro Marabronio, & a-
pro Caledonio, bellis terra exitiosissimis. Verum quando nos om-
nipotentie divinae fortiter gesta omnia religiosè adscribimus; nil
erit absurdum, Draconem Lybicum abs Deo per dextram (bri-
stiani equis à medio sublatum, ne plus damni inferret miseris
mortalibus.* The Gentiles (sayth hee) induced thereunto *In Genio.*
“ by poeticall fictions onely, did willingly beleevè the sto-
“ ries told unto them, of the *Caledonian Boare*, destroyed by
“ *Melaeager*; and of the *Marabronian Bull*, which was slain
“ by *Hercules*. What error is it then, or what absurdity, if
“ we which attribute all noble Acts unto the mighty hand
“ of God; if wee (I say) beleevè that God destroyed this
“ *Lybian Dragon*, by the valour of a Christian Champion?
So he. His argument, you see, is drawne *a posse Dei*, from
the power of God, which no man questiond; and wherein
the obstinèss is mistaken; the scruple being, not what
might possibly be done by God; in extent of power; but
what was done in truth of story.

(10) And truly were there no more in it but the killing
of a Dragon, the story were not either to bee discredited or
cast off; nor need *Micellus* have recourse unto Gods omni-
potency, to make good the action. For that in times be-
fore us, there have beene Dragons, Serpentine creatures of
excessive bulke, and no lesse danger, is a thing evident in
the best writers. *Strabo* relates it out of *Possidonius*, that a *Lib. 16.*
dead Serpent was once found in *Syria*, of that wondrous
bignesse, that two horsemen, *εὐαγγελιστῶν*, standing
of each side of it, could not see one another. And our
owne Chronicles, to goe no further, make mention, some-
where, of a Dragon of almost incredible greatnesse, found
at *Harke-Norris*, not farre from *Down*: besides, what *Hewe-
den.*

Annal. part. prior. p. 409. don hath reported *de serpentibus in Suffexia visis, magna cum admiratione*, of serpents scene in *Suffex*, to the great astonishment of the people. Such creatures as they are, and have beene in being, in most places; so in *Africa* especially, there where *S. George* is said to have killed the Dragon. *Africa semper aliquid appertat novi*, had reference especially to that variety of monsters which it continually afforded. Of *Aegypt* in particular, we are well assured, that it was fruitful of such creatures; and of all other parts thereof, those which were neereff to *Nile*, upon whose banks *Syene* stood, once a Roman Garrison; and well may be that *Silene* mentioned in the Legendary. As evident it also is, that Serpents of the greatest size, have beene quelled and vanquished. *Livy* relates of *Regulus* in the epitome of the eighth booke of his second Decad (which is all that is left of it) *Serpentem portentosa magnitudinis in Africa, cum maxima militum clade, interemisse*, that hee destroyed in *Africa* a Serpent of a monstrous hugeness, though with great slaughter of his soldiers. What hath beene done by private persons in this kinde, wee may see once for all, in that story of *Pausanias*; who tells us, that a monstrous Dragon plaguing the City of the *Thespians* in *Bœotia*, *λυμανεμεντι πάλιν τῶν αὐτῶν ἀρχόντων*, as that Author hath it, was at the last destroyed by one *Cleostratus*, though hee himselfe died also in the encounter with the monster. Now that which hath beene done at any one time by ordinary men and meanes, why may it not againe, by like men and meanes, be done also at another? Why might not *George* a souldier both of magnanimity and discretion, Gods loue and goodnesse concurring with him in the act, bee said to kill a Dragon, a serpentine creature of great bulke and danger. *S. George*, though borne in *Cappadace*, was brought up in *Palestine*, the neereff Country unto *Aegypt*, where the scene is laid of this great action, and being, as his story relates; a souldier of speciall note under *Diocletian*, may well be thought to have done service in *Syene*, then a Roman Garrison: This, and much more then this, might be alledged in the defence of this particular, were there no more in it then the killing of

In Bœotia.

a Dragon; which is, as hath bene shewne, both feasible and ordinary. But take it with the circumstances wherewithall it is apparrelled in the Legend, the whole narration joyntly as it lieth together, and we must leave the patronage thereof to him who first committed it to writing. What we conceive hereof, we shall shew anon, in our Chapter.

(11) And with those circumstances haue we spoken of it hitherto, as, of an *African*, or *Lybian* Dragon, for so it is reported in the *Legend*, and in those other Authors whose testimonies we haue used: but wee must now remove our Scene, and carry the whole story with us into *Asia*. How this was done, or by what means, I am not able to determine; unlesse perhaps those Spirits, (for I dare not call them Angels) which translated the dwelling house of the blessed Virgin, out of *Asia* into *Europe*; to make some satisfaction for that injury, conveyed the story of this Dragon, out of *Africk* into *Asia*. Sure I am, that they of *Syria* and *Palestine*, are very confident, that the Dragon was their Country-man; and that St. *George* encountred him in the Plaines of *Libanus*, neere unto *Berytus*, now *Barutti*, a chief Towne of *Syro-Phoenicia*. Thus witnesseth *Ludov. Patrius*, in the first booke of his owne Travels, speaking of this *Berytus*. *Nihil ibi memoratu dignum prater id quod incolae memorant, hoc non vix veritate excessum, squalentem quoque ubi artumant D. Georgium Regis filium ab inhumanissimo Dracone assertum esse, &c.* Wee found there nothing worthy note, but an old ruinous Chappell, buik in the place, where, as they say, St. *George* recoverd the Kings Daughter, out of the very jawes of a dreadfull Dragon. So he, and he begun his journey anno 1504. or thereabouts, during the Raigne of *Emmanuel* King of *Portugal*; to whom at his returne to *Lisbone*, he addressed himselfe. *Adrichomius* in his *Description of the holy Land*, anno 1589. goeth more particularly to work, and makes the place to be, as before we sayd, the Fields of *Libanus*, betweene the Rivers of *Zidon* and *Adonis*. Where in his Map of *Aser*, we haue the pictures of the Dragon and the Knight, in a fearefull skirmish: and in his text hee tells us, that the place is by the Natives call'd by the name of *Cappadocia*.

4

Nam. 9.

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Cappadocia (it being, we must thinke, the birth-place of St. *George's* glories:) and that St. *George* there kill'd the Dragon. In hoc loco, qui ab incolis *Cappadocia* appellatur, non longe a *Beryta*, memorant inclitus *Christi* militem *D. Georgium*, Regis filium, &c. as he there hath it. In memory of which employ, there was (say they) a Castle, and an Oratory, builde after in the same place, being consecrated to Saint *George*: and the whole Country thereabouts, to this day call'd *St. George's Valley*. If this suffice not for the removing of it into *Asia*, we may read *Mr. Seldens* notes on the *Reliquion*, that he is pictured in his Knightly forme at *Beryta* a City of *Cyprus* (mistaken in the print for *Syria*) with a Dragon under him, and a yong Mayd kneeling by him. And thereupon, no doubt, the people make themselves believe, that the great Dragon was kill'd within their borders: even as to justify the sale of our *Sir Bevis*, and his Page the Giant *Ascapart*; the people of *Southampton*, have placed their portraytures upon their gate. See more of this, *Part 2. chap. 1. §. 6.*

But of the *Legend*, and those unwarrantable Fables thence arising, we have spoke inough. Only, me thinke, this their exact and punctuall pointing out the place, of this great duell, brings in my mind, what I have somewhere read of the blind Senatour *Montanus*. Who being once at Supper with the Emperour *Tiberius*, highly commended the great Mullet, which hee heard say, was set before them on the Table; and shewed how faire it was, how fat, how it fill'd the Charger, how it lay; and ever as he spake, he turned his face, and pointed with his finger to the higher end of the Table; whereas indeed, the Mullet was a great deals below him.

CHAP.

CHAP. II.

(1) Of Hereticks and their originall (2) Their early pra-
 Elises to corrupt the Gospell. (3) Their arts to countenance
 their cause. (4) Their plots discovered, and condemned by
 Councils, and by Fathers. (5) The injury done by Hereticks
 unto the History of Saint George. (6) The Arians convicted of
 fraud and forgery. (7) Saint Athanasius accused for Magick
 by the Arians. (8) Of Alexandra, Dioclesians wife in the
 common Legend. (9) The indiscretion of some Church-Histo-
 rians, in their choice of Argument.

(I)



Have now done with the first kinde
 of Imposture, conversant about the
 History and lives of Saints: the last,
 as before I sayd, in time, and the
 least, in danger. That only did in-
 tend, to dispose the minde to enter-
 tayne ungrounded Fables, doubtfull
 traditions, and unwarrantable ficti-
 ons; whereby it might be rais'd unto

a constant liking of those parties, commended to it in those
 Fables, fictions, and traditions. But this that followes, en-
 deavours principally to infect the understanding; and to
 prepare the will, to countenance that cause which them-
 selves support: infusing into every part and Section of their
 writings, some secret venome, which the unheedfull Rea-
 der may swallow unawares. That, (as I sayd before) an ef-
 fect onely of superstitious Piety: but this, a treacherous de-
 signe of malicious cunning. A cunning even as old as He-
 resie it selfe: Heresie, I meane, as now wee take the word,
 for a malicious and stubborn opposition to the truth, deli-
 vered to us in the Gospell. I say, as now wee take the word,
 for if we take it, accordingly as it hath beene used in an-
 cient Authors, wee haue not onely Heresies in Christianity,

D

but

but even in *Judaisme*, in the Law of *Mahomet*, and in Philosophy both naturall and morall : but take it as it is at this time used, and we referre the first originall thereof, to *Simon Magnus*, τὸ ἀνομιματὸν διαβόλου ἰσῶν the first begotten of the Diavel, as *Ignatius* calls him. Out of his mouth came those *unclean* and filthy spirits : liketo the *Frogs* in the *Apocal.* which came out of the mouth of the *Dragon*, and out of the mouth of the *Beast*, and out of the mouth of the *false Prophets* : even the spirits of Devils working miracles.

(2) No sooner came this τὸ ἄνομιμα, ἐχθρῶν, this Generation of *Vipers* forth into the world ; but they presently began to doe the will of him that sent them : making as many as they could, which went upright in the way of Gods Commandements ; at first to halt and stagger betweene two opinions ; and at the last, to forsake the living God, and turne to *Baal*. The Diavel when he was his own agent, in his attempt to seduce our Saviour ; assaulted him with Scripture, saying, *It is written* : and these his children must needs also have a *Scriptum est*, the better to set off and relish their temptations. To further which designe, they did both corrupt that Scripture, which they had amongst them, and devise a new. In their attempts to corrupt the Scripture, they proceeded somewhat leisurely ; yet with more haste, as the saying is, than with good speed : for such a vigilant eye the watchmen of the Church did keepe upon them, that they were instantly discovered. *Marcion*, as *Epiphanius* tells us, had alter'd and perverted some passages of holy Writ ; but all observ'd by that good Father. So had the *Arians* corrupted in one place the Gospel of Saint *Iohn*, to make it serve their purpose : but this was noted (as himselfe *informs* us) and restor'd by Saint *Ambrose*. In their designes to devise new Scripture, they began more early, but with like successe : so early and so impudently, that they obtruded their most damnable inventions upon the Church ; during the names both of the Prophets and Apostles. So sayth *S. Austin* generally, *Multa sub nominibus Prophetarum, & recensionis sub nominibus Apostolorum, ab hereticis proferri, quae omnia sub nomine Apocryphorum, &c.* Of these *Apocryphall writings*,

writings, and the like then extant, Pope *Leo* was a great detector : by whom they were not onely forbidden to be read, but utterly abolished, and adjudged also to the fire. *Apocrypha Scriptura, que sub nomine Apostolorum, multarum habent seminaria falsitatum, non solum interdicienda, sed etiam penitus auferenda, atque ignibus tradenda.* So he, *Canon, 15. ep. 91.* of *Crabbes* edition. The reason which Pope *Leo* gives, will serve for all. Because (saith he) however they did seeme to have a shew of piety; *nunquam tamen vacua sunt venenis,* they were full of venom: and by their sic insinuations did at last effect, *ut mirabilium narratione seductos laqueis cuiuscunque erroris involvant;* That by the miracles there related, they did involve the Readers, in many great and dangerous errors. Afterwards Pope *Galasius* drew up a Catalogue of the most of them; some which did personate the Patriarchs, and some the Prophets, and Apostles: as also divers which had put in writing the actions of some Saints, and passions of some Martyrs; therby to countenance and advance that cause which themselves supported. Which having severally and particularly reckoned up, hee brands them as Apocryphall.

(3) Nor were these ancient Heretickes excellent onely in their stratagems to deprave and falsifie the Scriptures; but also in those more neat and subtile projects, which they had among them, to countenance and enlarge their cause. For certainly we may affirme it of the Heretickes, that as they are the *children of this World;* so they are *wiser,* in their ways, *than the children of Light.* A cleare example of which *Aporisime,* wee have in those of the *Arian* Faction; which holding longer, than any other of that dangerous nature in the Church, could not but be supported with a greater cunning. Of this kinde was their accusing of their *Contraries,* of *Magicke,* and *Sabellianisme;* their strict Confederacies and Combinations, to ruine those that held against them; their artificiall plots to draw on others, to maintain their party; their curious choyce of instruments, whereby to compass their intents. Thus did they joyne together, in the severall Councils of *Antioch,* and *Tyre;* to destroy

Socrat. Hist. Eccl.
lib. 1. cap. 19.

1b cap. ult.

Lib. II c. 5.

the Orthodox Professours. Thus did they winne upon *Constantia* (a woman of no kindred with her name) by one of speciall sanctity in the appearance; and by her meanes, prevail'd, in fine, upon the noble nature of her Brother *Constantino*. And thus by sending Poast the same engine, which had wrought upon that Lady, to signifie the Emperours death unto the eldest of his Sonnes, and to deliver him his Fathers Testament, which was committed to their trust: they did not only worke upon him to support their cause; but to stickle in it. So true is that of *Caesus*, (although it may be truly verified of him and his:) *Flareticorum diligentiam & industriam mirari satis non queo. Omnia quippe illi suscipi, deo miscent, ut viri pietate insignes, presertim si Reges & Imperatores sint, ipsorum partes fovisse videantur.*

(4.) But to proceed. What luck soever the Hereticke of former ages had in their plots and stratagemes, upon great persons; they found it otherwise in such other of their courses as came within the cognisance and censure of the Church. They had as wee have said already, divulg'd their damnable errors under the names of the Apostles; but this discovered, and their writings judg'd unto the fire by *Leo*. The *Manichees* had many dreames, and devilish fancies of their owne, which they imputed also to some one or other of those blessed Spirits: but this detected by *St. Austin*. *Ipsi autem (viz. Manichei) legunt Scripturas apocryphas, quas etiam incorruptissimas esse dicunt, &c.* So hee in his discourse against *Adimantum*. Nor did they only labour to corrupt the Doctrine of the Church; but the Stories also of those times, and of the former, were made to speake such language as might bee most available unto their cause and purpose. And not so onely, but by confounding the false Legends of their partizans, with such as had bene Saints indeed, they gave occasion to the Church, that either by suppressing of their Stories, the memory of the holy Martyrs must be ruin'd with them; or else out of a pious care to preserve the one, the memory of the other might likewise be continued. This by *Arnobius* was complained of even in the beginning, *ut viz. malevolentia demonum, & sim-*

Advers. gent.
lib. prim.

milium.

milium his hominum, that by the malice of the Devill and his instruments, the acts and monuments of the Church were depraved and falsified; some passages put in, some razed out, and others altered. The end of all, *ut & prudentium tardarent fidem, & gestorum corrumpere auctoritatem*, both to defraud those acts of their due authority, and make the wiser sort of men unapt to credit or beleve them. But herein their device miscarried also: the Fathers of the Church, distinguishing as well as possibly they could, the *Tares and Wheat*; gathered the one into *their Barns*, and left the other to the mercy of the flames. Thus the sixth Synode holden in the yeere 680. at *Constantinople*. *Τὸ Ἰδὸν; καὶ ἡ 680.*

ὁ ἀληθείαι ἐχθρῶν ἀμπαράδινα μὲν πρὸς ἄλλα, ὅτι αἱ τοῦ τοῦ χριστοῦ μάρτυρας ἀπμύζουσιν, καὶ πρὸς ἀμείλιτα ἐνδύουσιν τοῦ ἀκουστος, μὴ δὲ δακλυσίας ἀμυσταύουδ; ἀποστρέφουσιν, ἀλλὰ πάντα πνεὶ πνευσίδου.
*Τὸς ὅ τὰυτα παρὰ δεχομένους, ἢ ὡς ἀληθισ τόνισ προσήχιστας, ἀνα-
 ,, διαμαρτιζομέν. Viz. The holy Synode doth ordaine, that
 ,, those false Martyrologies which have been written by the
 ,, enemies of our Religion, bee no more publish'd in the
 ,, Churches; but that they bee delivered over to the fire, as
 ,, dangerous writings, which disgrace the Saints of G O D,
 ,, and lead men over either to Infidelity or Incredulity. And
 ,, as for those which either entertaine them, or conceive
 ,, them to bee true, let them be *Anathemas*. So farre the
 Synod.*

(5) We have beene busied all this while, in laying our foundation: It is now time that we proceed unto the building. A matter with the which I could not well go forward, till I had shewne in generall how diligent the Hereticks of all ages; and in particular the *Arians* have alwayes beene in gaining credit to their cause. Of which a clearer instance cannot easily be found, than their depraving of the story of our blessed Saint, *St. George the Martyr*; by mingling with it, some passages of special note, occurring in the life of an *Arian* Bishop of that name, their *George of Alexandria*. A thing that wee affirme not casually and upon conjecture, but by such arguments as we conceive are able to evict it. For in a

*Concil. tom. I. c.
 dis. Pet. Crabbe
 p. 993.*

(hee began his Popedome in the yeere 492.) it was complained, that the Acts and Monuments of many of the holy Martyrs, *ab infidelibus. aut dicta superflue, aut minus apte scripta esse putantur, quam rei ordo postulat*; were thought to have beene writ by Hereticks: or misbelievers, with lesse integrity then so great a businesse did require. And in particular, that the sufferings of one *Quiriacus* and his mother *Iulitta*, of *George*, and divers others, had beene writ by Hereticks. *Quiriaci enjudeum & Iulitta matris ejus, Georgij, item aliorumque hujusmodi passiones ab hereticis compositas perhiberi.* Of all which histories, both of the latter which particularly are expressed, and of the others intimated at large, and in generall termes; it was then resolved, that they were not to be read in Churches: *ne vel levius subsannandae occasio oriretur*, that so there be no occasion of contempt and laughter. How farre this reacheth to the *Arians*, we shall see hereafter: having first made an answer to an affirmation of *Baronius* in this present businesse, which some believing to be true, may be else misguided.

Martyrol cap. 3

L. 3. de SS. c. 11.

(6) For he affirmes it for a certaine, that the *Arians* are not to be charged with this accusation. *Omnis suspicio (saith he) de Arianorum perfidia tollitur, ut ab is vis aliqua in illa martyrum sit allata.* But I must aske for further proofs than *Baronius*'s word, having so often found them faulty in the same kinde: *Saint Ambrose* layeth it to their charge, that they had razed this passage in *Saint Iobus* Gospel, *quoniam Deus est spiritus*, out of their Bibles: and not their owne only; *sed etiam de Ecclesia codicibus*, out of the Bibles of the Churches. Shall we conceive, that those who durst adventure to deprave the Scriptures, would stick at the corrupting of the Acts of the blessed Martyrs! The *Arians*, as they gave it out, that all the Martyrs which had suffered in the former persecutions, died in the faith which they professed: so did they also beare their Profelyts in hand, that they maintained no other doctrine then that delivered in the Scriptures: and therefore might as well corrupt the one, as deprave the other. The rather, because what they affirm'd of the former Martyrs, and other Doctors of the Church, pro-

ved:

ved in the end a very bragge, as indeed it was. For when the Emperour *Theodosius* had called the *Arians* before him, secret. hist. l. 55 cap. 10. as unto a conference, and suddenly demanded what conceit they had of the ancient fathers, ἦν σὺν τῷ διαπίστως, & which lived and wrot before the controversies moved: Sozom. l. 7, c. 12. they made reply, that they esteem'd them very highly. But when hee asked them (according as *Novatian* by the directions of *Sisinnius* had before advised him) *εἰ τῆς πίστεως ἀξιοπιστοὶ μάρτυροι, &c.* if they would stand unto their judgement, they grew distracted, and confounded, and did in fine refuse the offer. Nay which is more, the writings of those holy Confessors and Martyrs which were gone before them, they were found to falsifie, to makethem serviceable to the cause. This proved by *Athanasius*, who chargeth them in generall, that having fallen from the foundation of the Prophets and Apostles, and knowing not whereon to fasten, *καταλείποντες λοιπὸν ἡμῶν πατέρων*, they had belied and falsified the ancient Fathers. And in particular, that they had wrested to their purpose, a passage in the writing of *Dionysius*, once Bishop of the Church of *Alexandria*; ἢ ἰβ. in initio. *ὡς ἠμάρτησαν αὐτῶν, καὶ ἠμάρτησαν λοιπὸν ἡμῶν*, and so traduced him as a Patron of the Arian heresie. The same Saint *Athanasius* tells us, in his Apology *ad Constantium*, that they had counterfeited his hand-writing, *καὶ χράματα τῆς ἡμετέρας ὁμοίᾳ, &c.* Edit. gr. lat. pag. 680. and contrived a letter in his character; by which they drew the Emperour into conceit that he stood ill affected both to his government and person. As also, that in their missives or encyclical Epistles to the Prelates of divers Churches, wherein they had most bitterly inveighed against him, they had subscribed the names of many the Egyptian Bishops, as if they also had accused him. Whereas indeed they were the Bishops of the faction of *Meletius*, a crue of schismaticks, and enemies unto the Church; *ἦσαν δὲ ἐπὶ ἐκ ἡμῶν ἴσμεν οἱ ἄφροντες· ἀλλὰ Μελετιανοὶ δὲ σχηματικοί, &c.* as themselves there testifie. And to conclude, that they had also forged letters in the names of *Asclepius* & *Marcellus*, both of them Orthodox professors; *ἵνα καὶ βασιλέα καὶ ἡμῶν κινήσωσιν*, to instigate the Prince against them. I could yet instance further

ther in *Lucianus* Bishop of *Nicomedia*, an orthodox and godly Prelate, whom they abused in the same manner as they had done *Dionysius*. But what need more be said? They that depraved the Scriptures, belied the Fathers; they that did counterfet the hands of some, and the names of others; & all to countenance their cause: shall we conceive they would be sparing of the Martyrs? or that they would not as well corrupt their stories, as falsifie their writings? *Baronius* must bring better prooffe, before I shall beleve either himselfe, or any that reliech upon him. This I am sure of, that *Baronius* herein contradicts himselfe and his owne defenses. For where *Eusebius*, and out of him *Secrates* and others, report that *Constantine* was baptized at *Nicomedia*, and not at *Rome*, as the great Cardinall would have it; he tels us that the *Arians* did corrupt the story, *ut videtur hominum* (hee means *Eusebius Pamphilus*) *Ariani heresi imbutum, pariter imbibisse cum impietate dolos, ad concinnanda mendacia*. Sure I am also that *Nicophorus*, who herein follows the tradition of the Church of *Rome*, affirms it, that *Arians* in *Ægypte*, did with a devillish purpose raise that rumour; *ut non perperam inciderent in verum sensum verum*, that so that Emperour might bee of their opinion: Therefore the *Arians* not so free from forgery, if that *Baronius* may bee iudge on this occasion, as in the former place *Baronius* himselfe would have them. Whether that *Constantine* was baptized at *Rome*, or not, it matters not unto this purpose. Let it suffice, *Baronius* thought the *Arians* to be false and forgers, for so reporting it.

(7) In the next place we must consider, whether the *Arians* are not guilty in like manner, in this particular of *Saint George*, and the corrupting of his story. One speciall circumstance or passage, which may perswade us that they were, is that which is retayned still in the Common Legends, touching a notable Conjurer or Magitian, and his attempts to make away by poyson, our blessed Martyr. His name was *Athanasius*; and his undertaking this, according as we have it in *Vincencius*. *Tunc videtur Dacianus, quod non panis superare non posset, diu quiescit, & tandem invenit eundem Mago, dixit, Christiani magicis artibus tormento indigent. Respondit Athanasius Magus, si artes suas superare conquiret,*

amulad An.
324. n. 43.

Wis. 17. cap. 35.

thought to be

epist. bisp. 1. 12.
cap. 128.

nequivero, rem ero capitis. Educto ergo de carcere, dedit ei ca-
licem plenum veneno, &c. When after severall torments,
 which had beene cruelly applyed unto Saint *George*, the
 President (or Lieutenent) *Dacianus*, saw that hee was
 not able to make him yeeld to his desires; nor yet de-
 prive him of his life; he call'd unto him a certaine Magi-
 tian, whose name was *Ashanasius*, and sayd unto him, that
 sure the Christians had some arts to delude their tor-
 ments; who presently replyed; that he would undertake
 upon the forfeit of his heade, to overmatch him in his
 owne cunning. This sayd, and the blessed man of G O D
 brought out of Prison, he gave unto him, a Mazer full
 of deadly poyson: which instantly Saint *George*,
 (not yet a Martyr) making the signe of the Crosse upon
 the Cup, dranke off without further danger. Vpon a se-
 cond experiment in this kinde, but of a more dispatching
 mixture; the fond Magitian gyes him over; and is ac-
 cordingly beheaded. This is in briefe the substance of
 the story in this passage; though somewhat, different from
 that in *Metaphrastes*: who maketh this *Ashanasius*; seeing
 his labour vaine and fruitlesse, to submit himselfe unto the
 Martyr, and become his *Praschys*. In both we have a view,
 (although in cloudes and shadowes, according to the guile
 of Heretickes) of that great enmity, which was betweene
 the *Arian George*, & *Athan*, & of those practises they used to
 supplant each other. For in the stories of those times, wee
 read, how *Ashanasius* was expelled from *Alexandria*; the
Arian George being made Bishop in his roome: of whose
 extreme malice to that holy Prelate, there is no question
 to be made. Its true, that *Ashanasius* did survive this oppo-
 sition, however that the *Arians*, as for the countenance of
 their cause, they make him the practiser, and *George* the vi-
 ctor: tell us that *Ashanasius* did, in fine, submit unto him.
 The name of *Ashanasius Magnus*, makes it yet more evident,
 that this particular passage in the story of our Martyr, is an
Arian forgery. Or if the story may be true, as touching the
 Magitian, which I will not question: yet I am verily per-
 swaded, that the name of *Ashanasius* might be foysted in by
 the *Arian* Heretickes. For who so ignorant in the stories of
 that age, but knoweth, that *Ashanasius*, in a Councell held

*Ammian Mar.
cel. l. 15. c. 8.*

at *Tyre*, was by the *Arian* faction accused of Sorcery : as also for the murder of one *Arsenius*, (whom they had hid out of the way;) and for the cutting off his arme, to use it in his *Magickall* and divellish Incantations. By means whereof, (howeyer it pleas'd God that *Athanasius* did marvelously acquit himselfe of both the crimes :) I say by means whereof, this just and innocent man, hath bene traduced even in *Heathen* Writers also, for a *Magitian*; and for a man exceeding skilfull in their art of *Augurie*. *Discobatur n. (viz. Athanasius) fatidicarnum sortium fidem, quæve augurale portenderunt alites, scientissimè cæcæ, aliquosque prædixisse futura.* So *Ammianus Marcellinus*.

(8) Of the same medley (as I take it) is that of *Alexandra*, *Diocletian's* Lady; though in it selfe a little more perplex'd, and not so easie to unriddle. The story is at large reported by *Simeon Metaphrastes*, towards the end of his "History of *St. George*; and is this in substance. At such "time as *St. George* had suffered many of their torments, "and even wearied his Executioners; this Lady *Alexandra*, (like *Pilates* wife in the holy Gospell) perswaded "with her Husband, not to have any more to do with that "Righteous man. This drew her into suspition with the "jealous Tyrant, as one that savour'd somewhat of Christi- "anity: and thereupon she was committed. But after, seeing with what a noble constancy, that blessed Saint "continued in the profession of his Faith; shee declared "her selfe a *Christian*: and was forthwith had out of Prison, to her execution; but died upon the way without "further torments. Our venerable *Bede* reflects a little "on this passage, in his *Martyrologie*; where speaking of our "Martyr, he tells us this of him, *Plurimos etiam ad fidem Christi convertit, simul & Alexandram uxorem ipsius Daciani* (for so he calls him) *usque ad Martyrium confortavit.* *Nicephorus Callistus*, reports this passage differently from those before him; as *viz.* that by his earnest prayers to God, he restored the Empresse *Alexandra*, which had long bene dead, from the powers of Hell and of the grave. *Reginamque Alexandram jam dudum defunctam oratione sola, ab inferis revocavit.*

What

Tom. 3. p. 408.

L. 7. c. 15.

What this should syme at, is, as before I said, not altogether so easie to unriddle, as the former. I read indeed, that *Alexandria* one of the principall Cities of the *Roman Empire*, and at that time the *Queene of Africke*, revolted from that State (prompted unto it by the factious plots of one *Achilles*) at the first entrance of *Diocletian* on the Throne. For which, as many of the chiefest of them were deservedly put to death; so was the whole City in no small danger to be utterly destroyed. So witnesseth *Eusebius*. *Αλεξάνδρεια σὺν τῇ Αἰγύπτῳ εἰς ὑπερβολὰν ὑπὸ Ἀχιλλεΐου ἀχθίσου, ἐκ ἀπείχῃ τῆς Ῥωμαίων ὑπερβολῆς καὶ ὑπὸ μείζονι ἀμπεδέσσει.* This I have read, I say, and this may well agree with *Diocletians* sentencing his Lady *Alexandra* to the sword: but then it hath no reference unto our *Martyr*, who had not any intercourse with the affayres of that rebellious City. We therefore doe conceive it, that under this cloud and parable, the *Arians* might involve the state of *Alexandria*, under *George* their Bishop. A City which hee found devoted to the memory of their godly Prelate *Athanasius*: and therefore dead to him and the *Arian* party. This City he restord, as they perhaps would have us thinke, againe to life; or to a true and lively faith, by his continuall prayers and preaching. The mis-
Athanas. in Apol. ad Const. p. 345.
give some countenance to this interpretation. Where he perswades the people, to weane themselves from earthly thoughts, and set their mindes on heavenly and eternall comforts: *Ἐσαχαροῦν ὁ ἕρ' αὐτὰ τὰ σπουδαῖα Γεωργίου*, *George*; their most reverend Bishop being so able to direct them. And not so onely, but *ἀφίστασθ τῆς Ἀθανασίου ἀπειθείης*: to desist altogether from their love to *Athanasius*, and cleave to him whom he had sent to be their Pastor. A City, which when *George* himselfe, was led unto his death, the *Arians* would have us thinke that he boldly comforted; and throughly established in the truths of their religion: so throughly, that for religions sake, they were content to die, and to suffer with him. The first of these constructions, reflecteth on the story, as it is related by *Nicephorus*: the latter, as it is expressed in the words of *Bede*. As for the sentence passed upon

Socrus. l. 5. 7.

upon that Lady, in the report of *Menophastes*, it hath relation (as I take it) to that great wrath conceived against this City, by *Lulian* the *Apostata*, for their tumultuous killing of their Bishop, without law & order. Who though he pardoned them the crime, yet he rebuked them very sharply in his letters; *μήχει ὁ χαμῆδ' ἰκίμ' ἴατο*, and was exceedingly offended with them for that great contempt, both of his government and person.

Story

(9) These passages I conceive, as before I said, to have been thrust into the history of our Martyr by the Arian hereticks, if any be persuaded rather, that those who after penned the acts and sufferings of *St. George*, encountered with some which the Arians had written of their *George* of *Alexandria*; and without care or further search applied these passages in the one, unto the other: I will not quarrel either them or their opinion. Only I could have wished, that those who have committed unto memory, the life and actions of this Saint, as of many others, had not deserved to have their judgements questioned, if not their honesty. I mean, if those which have committed unto memory the sacred Monuments of the Christian Church; had not so mingled truth with falshood, light with darkness, unwarrantable Tales, with Stories undeniable: and in a word, confounded, as it were into one masse, the *Temple of the living God*, with *Idols*. It therefore was an excellent caveat of *Melchior Canus* to his Historian, that he should neyther canvass over idle Pamphlets, nor give beleefe to old wives Fables: *Nec prius lecta audiatve describat, quam ea prudenti atque accurato iudicio expendere ac seligere*; nor put downe any thing into the body of his History, before he had examined it, whether or no it were agreeable to truth. For the defect of which, both judgement in the choice, and industrie in the examining; as hee doth seeme to touch a little at *Beda*, in his *English History*, and *Gregory* in his *Dialogues*: so doth he fall more freely on *Vincencius*, and on *Antoninus Florentinus*: *Vtrumque horum non tam dedisse operam ut res veras easque describerent, quam ne nihil omnino prasererent, quod scriptum in schedulis quibuslibet reperiretur*. It seemes

Lib. 11. cap. 3.

ib. 11. cap. 6.

seemes (sayth hee) to bee the chiefe designe of those two Authors, not so much to register things true and certaine, as not to leave out any thing which they had seene recorded. Yet this the lesse to be disprayed or blamed in them, in that *Baronius*, whom the world accounts so much above them, is guilty also of the same folly. Of whom our *Casaubon* observe's, *delectum eum saepe nullum habuisse veri aut falsi, &c.* That many times hee makes no difference betweene truth and falshood; as if it had belonged unto him, to bring all he met with, in his *Annals*. Nor doth *Baronius* himselfe denie the acton, but give's this reason for it, if it be a reason: *ne quid legentium animis subtraxisse videatur*; lest els he might be thought to defraud his Reader. This, if it may bee his defence, shall be theirs also.

CHAP.

CHAP. III.

(1) *A proposition of the two contrary opinions.* (2) *Calvin the first that ever bid defiance to Saint George.* (3) *Melanchthon misreported by the Papists.* (4) *Calvins opinion in it, by whom seconded in severall Churches.* (5) *And by whom in England.* (6) *Saint George by whom first made an Arian Bishop.* (7) *This last opinion defended both by some foreign Divines ;* (8) *And some English also.* (9) *The two opinions impossible to be reconciled.* (10) *The fruitlesse labour of Doctor Raynolds to effect it.* (11) *An examination of the Arguments drawne from the Canon of Geladius.* (12) *And the authority of Cardinall Baronius.*

(1)



Hus have wee shewne, how St. George hath suffered even a second Persecution : how he is made a *Martyr*, not in his person only, but in his History. Yet all that hath been spoken of him hitherto, is but an easie *Purgatory*; in reference to that Hell which is to follow. For if the *Legend* did belie him, it onely was (as they conceiv'd it) to his greater credit : or if the *Arians* mingled any of their leaven with his story, it was to keep alive in him the memory of a stout Champion of their own; to shrowd him under the protection of our blessed *Martyr*. But now St. *George* must eyther poast away unto the Land of *Faeries*, and there remaine for ever, with other the *Chimeras* of an idle head : or which is worse, bee layde for all eternity in the pit of horrour, with *Heretickes* and *Atheists*. The onely favour which this our curious and quicke-sighted age, can possibly vouchsafe him ; is to affirme it by his friends, that he had never any being on the earth. For if he stand to that, it is concluded by his enemies, that without hope of *Bayle*, or any mercy of maineprise, he must bee in Hell. *Durus est hic sermo* ; This is a hard saying, who can beare it ?

2 And

(2) And first beginning with those enemies of his which are most favourable unto him; wee finde how they resolve it, that there was never any such man, as St. *George* the *Martyr*. I say which are most favourable; for as it is farre better to be well, then simply to be; so it is a more fortunate and blessed state, not to be at all, than to be alwayes miserable. A sounder this opinion had, incomparably the wisest man that ever the *French Church* enjoyd, since the time it enjoyed him. So saith incomparable *Hooker*. A man, whose bare assertion is by some thought of greater credit, than proofs and reason in another. But wee that are not sworn unto him, nor to his opinions, exempt him not from possibility of error. This were not to cry downe the pretended privilege of *Saint Peters Chair*; the cause of so much mischief in the Christian Church: but to translate it to *Geneva*. He in his third booke of *the Institutes of Christian Religion*, published in *obscure* 1536. doeth with good reason taxe the Papists, for attributing to the Saints those honours, which are due onely unto *G H A I S T*. In which abuse (sayth he) they have so farre proceeded, that now our Saviours Intercession is conceiv'd unprofitable; unless *Hippolitus*, or *George*, or such like counterfeits, concurre Sup. 20. Sect. 27. with him. *Nihil est Christo reliquum facere, qui prohibito ducunt ejus intercessionem, nisi accedant Georgius, aut Hippolitum, aut similes larva*: So hee, and this is *μῆριον ἐν ἰλαρίῳ*, a great deale of resolution in a little language. Now leif we should mistake our selves in this word *larva*, the learned Doctor *Raynolds* tels us, that his meaning in it is, *Georgium similem q̄ De Idol. Ec. R. nunquam existisse*, that neither *George*, nor other Saints of Id. 1. c. 5. Sect. 203. that condition, had ever any being: And this construction he affirms out of *Canisius* the Iesuite, in his fifth booke de *Maria Virgine*, where hee upbraids it unto *Luther*, *Calvin*, and *Melancthon*, that they had left St. *George* no place nor roome in nature. *Certe Canisius Iesuita agnoscit hanc fuisse Calvinii mentem, in Larvarum nomine, quae ait, nobilissimo Martyri Georgio, Lutherum, Calvinum, Melancthonem, aliquos Sectarij, nec inter homines, nec in rerum natura locum reliquum facimus*. So farre the Doctors Commentary upon *Calvins* text.

(3); Bus

De beat. Sancti.
c. 20.

Apol. Aug. Conf.
art. de Inuoc. S.

Vell. Patre. l. 2.

(3) But here I must digresse a litle to remove a block; which else would trouble me. For if that *Luther* and *Melancthon*, as by *Canisius* it appeares, were of this opinion: then have we done them wrong, to cast the honour of their voyage and discovery upon another. A thing in which I think the Iesuite misreporteth them of set purpose: that for the victory, in case they could obtaine it, might be thought the greater. Its true that *Bellarmino* affirmes the same against *Melancthon*. *Ita ratiocinatur Philippus in Apol. articulo 21. Confessionis Agustane*; saith the Cardinall. But not a word in him of *Luther*; and I perswade my selfe he had never spared him, had he found it in him. And for *Melancthon*, all that hee affirmes, is this, that they (the Papists) have in an imitation of the Gentiles, assigned unto particular Saints, particular imployments; making Saint *Anne* (she was the mother of our Lady) the Patronesse of Riches, and Saint *George* the god of Souldiers. *Heret. & hic error apud doctos*, (these are his words) *quod singulis Sanctis certa procuraciones commissa sunt; ita ut Anna divitiis largiatur, Georgius teneatur equites, &c. Ha persuasiones plane orca sunt ex ethnicis exemplis*. This is all, and this I verily belecue the learned Papists will not stick at: sure I am, the Church of *England*, no enemy to St. *George*, hath said as much, and was never quarrell'd for it, in the third part of the Homily against the perill of *Idolatri*. What (saith the Homily) I pray you, be such Saints with us, to whom we attribute the defence of certaine Countreyes, but *dy suselares* of the Gentiles, &c. Yea, every Artificer and Profession hath his speciall Saint, as a particular God: as for example, Schollers have Saint *Nicholas* and Saint *Gregory*; Painters, Saint *Luke*, &c. Neither lack Souldiers their *Mars*, and so forth. Thus are the Romanists affected towards *Luther* and *Melancthon*, as old *Rome* was to *Carthage*; apt to beleeve what ever was informed against them, though in it selfe vnworthy credit. *Idque magis quia volebant Romani quicquid de Carthaginensibus diceretur, credere; quam quia credenda afferebantur*. So the Historian.

(4) But to proceed, the next of speciall note which hath

hath rejected this our *Martyr*, is *Cheemitus*; by birth, a *German*; by profession, a *Lutheran*: And though a *Lutheran*, yet in opposing the abuses of the Church of *Rome*, which was the common quarrell; might without prejudice to his party, concur with *Calvin* in this point, if not follow him. Hee; in his examination of the *Trent doctrine*, (writ in theyere 1565.) and in his scanning of the 25. Session of that Councell, entituled, *De veneratione Sanctorum*, thus hath it. *Quinetiam multos Pontificij Sanctos venerantur, qui nunquam vel vixerunt, vel in rerum natura fuerunt, ut Georgium, &c. Dix*, that those of *Rome* doe worship many Saints, which never liv'd upon the Earth; as *George* and others. So he, and so *Chamier* a *French* man: who in his first *Tom* of *Controverses*, lately publish'd, hath told us, that the *Papists* have transformed the faith of *CHRIST*, into the idolatrie of the *Gentiles*: appointing *Catharine*, in the roome of *Pallas*; *St. Christopher*, for *Atlas*; and *St. George*, for *Perseus*. *Papistas Christianam pietatem in ethnicam Idololatriam transformasse, remq; ipsam servasse mutatis nominibus: Catharinam viz. pro Pallade, Christopherru pro Atlante, Georgium pro Perseo nominantes*. If so, if that the story of *St. George* be an expression only of *Perseus*, as he would have it; what shall we say to *Perkins*, who makes it a representation of our blessed Saviour? Now lest we should mistake our selves in *Chamiers* meaning, we must referre his text unto his *Index*; and there he points to his second book & sixteenth chapter, where the precedent passage is, with, *Georgius Cappadox fictivus*, *St. George* of *Cappadocia* a feined person. This plain enough: yet not more plaine then that of *Dan. Tillem* in his *Synagma*, part. 2. where he assures us, that as the ancient Idolaters did worship many deities which were not any thing in nature, so those of *Rome* adored and invocated such like Idols also, as *George*, and *Christopher*, and *Cathe-* Disputat. 501

Quemadmodum veteres Idololatra numina quaedam venerabantur, quae nihil nisi insani cerebri erant luxuriantia: ita similia prorsus idola hodie invocant Pontificij, cujusmodi sunt Georgius, Christopherrus, Catharina, alij, in Romanis Martyrologiis relati tragelaphi. So he; and this is round, and home unto the purpose.

E

(5) To

Pag 140. v. 34. p 129 C1

Tom. 1. l. 2. c. 16.
Sect. 25.

(5) To these Divines of forreigne Churches, we will adjoyne some of our owne, some English, who have concurred with them in this particular: and I will begin with

Idol of the last times, vol. 1. p. 682. “ Master *Perkins*, who affirms it thus. *St. George* on *Hock-backe*, was in former times a representation of our Saviour, who vanquished the Divell for the delivery of his Church. Now this, and the like pictures of mysteries, were in proesse of time reputed pictures of Saints: and are worshipped at this day of many, as they have formerly beene, for the images of Saints indeed. Some former *Theologues*, it seemeth, had been thus conceited; to whom *Charles Stephanus* alludeth, saying: *Theologi nonnulli existimant fictivum esse nomen (Georgium) sub quo veteres, Christi, Ecclesiam à Satana tyrannide liberantis, imaginem, & passionis meritum proposuerunt.* The next in course of time (for so I have of purpose rank’d them) is Doctor *Boys*, late Deane of *Canterbury*. The Romish Church (sayth hee) hath Canoniz’d many for Saints, who can bee no better then Devils, &c. So the Papists adore *Papias a Millesian* Hereticke; *Becket*, a great traytour; *Sanders*, an open rebell: and others who were neither Saints in Heaven, nor men on earth, as *St. Christopher*, *St. George*, &c. And in another place, -- For it is doubted, and by Papists of best note, whether there were any *St. George*, *St. Christopher*, *St. Catharine*; *Cardinall Bellarmine* confessing, that the *Legends* of these three Saints are uncertayne and Apocryphall, according to the censure of *Pope Gelasius*. And last of all, in a Sermon of his on the fifth day of *November*, -- An Idoll, as *St. Paul* affirms, *1. Cor. 8.* is nothing; ergo, the Papists in worshipping *St. George*, which is nothing, commit abominable idolatry. To make an end, we will conclude and shut up all with that of *Dr. Cracanthorpe*, in his defence of the Church of *England*, against the calumnies of that desperate *Rensgado, M. Antonio de Dominis*: who speaking of the grosse and palpable idolatries of *Rome*, agreeth in this particular, with those that went before him; though in a different language. *Nihil de eo dico, quòd pro Sancti signum sequuntur vestra collis, &*

In *Lexico poetico* p. 219

Gosp. on the 2^d Sund, in Lent.

5. Sunday after Easter.

Cap. 60. *Suff. 10*

invocatis: S. Georgium, S. Christophorum. Mibi vide. Non Sauti, non vel homines isti fuerunt, sed allegoria, & symbola. They were not men (sayth hee) but allegories, and symbols. Which last he labours to confirme, out of the testimony of *Baronius*; where he defends against *Jacobus de Voragine*, that our *St. George*, as he is commonly described in picture, is to be counted rather *Symbolicall*, than *Historicall*. *Picturam illam S. Georgij, qua eques armatus effingitur, &c. symboli potius, quam Historie alicuius opinor esse expressam imaginem.* Thus the Cardinall.

*Annal. in Mart.
Rom. Apr. 23.*

(6) Thus have we shewed, how, and by whom, Saint *George*, whom for so many Ages the whole Church reckoned for a Saint; is accounted no body: a *larva*, a *non-ens*, a fictitious person, a *triglyphus*, an idoll, and allegory, and a symbole; a deity created by some madde and idle braine, for the poore people to fall downe and worship. But in the next place, we shall see it layd unto her charge; that shee hath made them worship, not a shadow, not a vaine fiction onely; but even a wicked Tyrant, a most damnable and bloody Heretique. *Calvin* at first tooke an occasion to except against *St. George*: and there was presently inough; who eyther out of reverend affection which they bare unto the man, or else in hatred unto *Rome*; did without more ado, concurre with him in the same opinion. And so it stood untill the yeere 1596. when Doctor *Reynolds* published his so celebrated worke, entituled, *De Idololatria Ecclesie Romanae*. A man, to speake no lesse of him, than in truth and verity hee hath deserv'd, of large abilities: *et res non minus studiis* in the words of *Aristotle*, well read and studied in all parts and wayes of learning. He, then considering with himselfe how little likelihood there was, that the whole Church should be so generally well devoted unto the memory of one, that had *no being*; especially so many *Apostles*, of which his infinite reading could informe him, concurring in the mention and report of such a *Martyr*: could not see well, how that conceit of *Calvins* might any longer be supported. Yet loath withall, to loose that excellent advantage which might accrew unto the

maine of his designe, from that Imposture; if it should fall out to be so: he rather chose to make Saint George an Arian Bishop, in which device he thought he could allcadge some countenance from Antiquity, than fall upon the former course, which hee conceiv'd unwarrantable. His reasons

L. 1. c. 3. Sect. 20

(saith he)

a Apol. de fuga,
& Apol. 2. Ep.
ad solitar. vit a-
gentes, & ad u-
biq. Orthod.
b Orat in lau-
dem Ath.
Ann. Marc.
l. 22.
Meres 76.

c Apud Sarinam
de probat. S. biff.
tom. 2.
d Hist. part. 1.
tit. 8 c. 1.
Sect. 23:
e Specul. bistor.
l. 22 c. 13 I.
f In Martyrol.
9. Cal. May.

are derived first from the reverend authority of *Athanasius* and *Greg. Nazianzen*, by whom it is reported, how *George* by birth a Cappadecian, and an Arian by profession, was by *Constantius* the Emperour installed Bishop of *Alexandria*: and being slaine in a commotion or uproare of the people, was by some afterwards reputed as a Martyr, though undeservedly, as it appeares (saith hee) in *Epiphanius*. His words are these. *Namque Athanasius & Greg. Nazianzen testatur Georgium Cappadocem, hominem improbum, hereticum Arianum, malum genere, pejorem animo, cum militari manu & satellitibus Alexandriam, a Constantio missum, pro Episcopo ejus urbis se gessisse. Qui cum ab Ethenicis crudelissime sub Juliano Apostata peremptus esset, cadaverque ejus igne crematum, & cineres in mare projecti, ne honorifice tanquam Martyr a Christianis sepeliretur; a nonnullis postea pro Martyre coli caput, immerito, ut eos redarguens docet Epiphanius: veruntamen coli cepit.* After (saith hee) his acts and passion, being composed and published by the Sectaries, found such applause and entertainment, that the whole Church, both East and West, thus tramped & baffled by the hereticks, assumed their *George* into the number of the holy Martyrs. *Immo si accuratius animadvertatur, &c. pasebit universale Ecclesia, i. orientalem et occidentalem, ab Arianis delusam, Georgium Arianum pro Martyre coluisse.* For further proove of this, hee tels us of *Paschrates*, and *c Metaphrastes*, of *d Antoninus*, and *e Vincentius*, that they make mention all of them, of that great skirmish which our Martyr had with *Athanasius* a Magician; and that hee is by them and others, said to bee borne in *Cappadocia*, f as was also *George* the Arian. Adde hereunto, that *Beda* makes him suffer under *Dacianus* King of *Persia*, a Prince that had no lesse then seventy Kings at his Command; and that the Arian Legend cited in *Baronius*, doth also so report it; save that the under-Princes are there

numbered

numbered to be seventy five : *Sed unus est idemque somnium* ; but this (saith he) is but the selfe-same Dreame, a little altered in the telling.

(7) The way thus opened by a man of that esteeme, as Doctor *Reynolds* alwayes carried, and the opinion countenanced by such variety of learning, such multiplicity of allegations ; no marvell, if without further question, it found a willing entertainment : Not at home only, but in all parts abroad, where the Idolatries of *Rome* were talk'd of, and disproved. And first, we meet with *Iunius* in his animadversions on the Cardinall, published anno 1600, who with a little variation of the phrase, hath thus expressed the Doctors judgement ; *Georgium Cappadocem hereticum Ari-
anum, hominem fuisse sceleratissimum, qui à Constantio missus, Episcopatum Alexandrina Ecclesia militari manu occupaverit, se-
stantur Athanasius, & Greg. Nazianzenus. Qui postea ab
Ethnici interceptus, audisit Martyr etiam apud imprudentes
Christianos, quod Epiphanius reprehendit.* Next him *Polanus* in his *Syntagma Theologicum* printed 1606 : so well affected in this point unto Doctor *Reynolds*, and to his fancy of S. *George*, that he is loath to change the words : for thus hee hath it : *Georgius ille Cappadix, quem Romanenses pro Sancto colunt, fuit homo improbus, hereticus Arianus, malis genere, pe-
jor animo, qui cum militari manu & satellitibus Alexandriam à Constantio missus pro Episcopo ejus urbis se gessit. Qui cum ab
Ethnici sub Iuliano Apostata crudelissimè peremptus esset, cada-
verque ejus igne crematum, & cineres in mare projecti ; à non-
nullis postea pro Martyro colicapi, sed immeritò : ut eos redur-
guens docet Epiphanius.* Thus they, and this the very samè with that which was before recited out of Doctor *Reynolds* : we need not English them. The next in course of time, *Peter du Moulin*, late Preacher to the French Church in *Paris*. Hee in his answer unto Cardinall *Péron*, in the defence of our late most excellent Sovereigne now with God, hath one whole Chapter with this title, viz. *Quelle assu-
rance l'eglise Romaine a, que les Saints qu'elle invoque sont v-
rayement Saints* ; What good assurance those of *Rome* can have of this ; that those Saints which commonly they wor-

ship, were Saints indeed. And there wee read it, *Combien absurde est la fable de St. George combattant a cheval contre un Dragon ? Chacun scait que les ennemis de S. Athanasie l'accusoyent d'astre Magicien, et que son ennemi capital fut George Arien, lequel empiera son seige. Dont appert que ce George estoit un Heretique Arien.* How foolish and ridiculous (saith he) is that old fable of St. George on Horseback, encountering with the Dragon. Every man knoweth that the enemies of St. Athanasius accused him of Sorcery and Magick, and that his capitall enemy was George the Arian, which intruded himselfe into the Church of Alexandria : whence it is evident, that their George can bee no other then that Arian Heretique. The reason is, *C'est a vis dit qu'il a eu des grands combats contre le Magicien Athanasie* : because his Legend tells us, that he had many bickerings with the Magician Athanasius.

(8) Of our owne Churches I will also mention three others, whereof the first is, Doctor Primrose, who in a letter to my Lord of Exeter now being, and extant in a little booke entituled the *Reconciler*, touching the visibility and being of the *Roman Church*, doth thus expresse himselfe, and
 “ in these words. Nay as Calvin said truly, CHRIST, in
 “ the *Roman Church*, is hardly knowne amongst the Saints :
 “ of whom some bee in heaven, as the *Apostles*, &c. and
 “ some in hell, as St. George an *Arian Heretique*, and bloody
 “ Butcher of true Christians. So he ; and this is, contrary
 to the proverbe, *soert and soepe*. In the next place take the
 assent of Doctor Hakewel, in his Examination of the com-
 mon error touching the decay of nature. The first whole
 “ Chapter of which worke is employed in this, That there
 “ are many of these opinions which are commonly recei-
 “ ved both in ordinary speech, and in the writings of lear-
 “ ned men, which notwithstanding are by others either
 “ manifestly convinced of falshood, or at least-wise suspo-
 “ sed justly of it. And in particular. In *History Ecclesiasti-*
 “ *call* (saith hee) it is commonly received, that St. George
 “ was an holy Martyr, and that he conquered the Dragon ;
 “ whereas Doctor Reynolds prooves him to have been both

" wicked man, and an *Arian*, by the testimony of *Epiphanius*,
 " *Athanasius*, and *Greg. Nazianzen*. And *Baronius*
 " himselfe in plaine termes affirmeth, *Apparet totam illam*
 " *de actis Georgij fabulam, fuisse commentum Ariatorum*; It
 " appeares that the whole story of *St. George* is nothing else
 " but a forgery of the *Arians*. Yet was he receiv'd (as we
 " know) as a canonized Saint through Christendome, and
 " to be the Patron both of our nation, and of the most ho-
 " nourable Order of Knighthood in the world. And in
 " the last place Doctor *Fleatly*, who tels us in his *Ancilla pie-*
 " *tatis*, with how great piety and prudence the Church of
 " *England* hath pared off many of those Festivals which were
 " before a burden both to Church and State. And then hee
 " addeth, Saint *Christopher*, and *Longinus*, and the *Seven*
 " *Sleepers* may seeke for a festivall in *Utopia, extra annis solis-*
 " *que vias*. There is no reason they should have a day in the
 " Calender, that never saw day in this world. Much lesse
 " that *George* the *Arian*, or *Becket* the traytour should have
 " an holy day kept for them; who were so farre from be-
 " ing holy themselves. Thus, in these words, the two Pa-
 " trons and Abettours of the two contrary opinions have de-
 " clared themselves.

(9) I say the contrary opinions, for such they are: so
 contrary, that it is a matter of impossibility to reconcile
 them. For if Saint *George*, as *Calvin* hath it, be a counter-
 feit, a *larva*; one that had never any being in *rerum natura*,
 as *Chomacius* thinks; or a fictitious person, as *Chamier* calls
 him; a *trachelaphus* in the fancy of *Tillemus*; or a mere repre-
 sentation only, as *Perkins*; an Idoll, as *Deane Boys*; an alle-
 gory, or *non homo*, as Doctor *Craucantborp* informes us; then
 can he not be possibly that *Arian Bishop* which he is said to
 be by Doctor *Reynolds*. Or if hee were that *Arian Bishop*,
 that *homo improbus*, that hereticke, that wicked man, that
 bloody butcher now in hell, as the others tell us; how is it
 possible he should be any of those fictions & *Chimaras*, which
 hee is said to bee by *Calvin*, and his followers. To bee, and
 not to be, is not a greater contradiction, as I take it, then that
 he now should bee in hell amongst the damned, who never

had a former being: or that an Arrian Bishop never was any thing in nature; or that it can be possible for *non homo*, to be *homo improbus*. I know that Doctor *Reynolds* doth endeavour so to exhibit *Calvins* opinion to the world; that probably it may be thought not to be different from his owne: and yet gives such a Commentary upon *Calvins* words, as makes all hopes of their agreement very desperate. *Calvin* hath called *S. George* a *larva*. What may his meaning bee in this? The Doctor tels us in these words, which are worth our marking; *hac voce, voluit obiter ut solet multa paucis, etiam hanc perstringere abhominatiorem in Papistica Sanctorum invocatione, quod aliquos ad Deum allegant pro Patronis, qui nunquam in rerum natura existerint.* In this one word (saith Doctor *Reynolds*) he taxeth by the way (as commonly he comprehends much matter in few syllables) even this abomination in the Popish invocating of the Saints, that they make use of some as Patrons, for their more free access to God, which never had a being yet upon the earth. This is not all, for then it followes here upon, *Idq. ex primo, quem nominat Georgia, percipere potuit Bellarminus, &c.* And this (saith he) the Cardinall might easily perceive to bee *Calvins* meaning, in that hee placeth *George* in the very front: and as it seemes, he did perceive it, in that he reckoned this amongst *Calvins* arguments, *multos ab is invocari, qui non modo Sancti sed nec homines fuerunt*; that many in the Church of *Rome* were invoked as Saints, which were never men, as *Christopher*, and *George*, and others. That this was *Calvins* meaning, the Doctor proves yet by the construction and interpretation of *Canisius* before alleaged. And in the end concludeth, *Calvinus igitur, Georgium, Hippolicum, et similes larvas vocans, significat eos nunquam existisse: Calvin* by calling *George*, *Hippolicus*, and the like, by the name of *larva*, doth intimate unto us, that they never had existence.

(10) So farre hee playeth the Commentator, and hee doth it well; agreeably unto the text. But looke upon him as he undertakes to be a reconciler, and then he failes us: *Calvin* (saith he) affirms *S. George*, to bee a *larva*;

De Idol. Rom.
lib. 1. cap. 5.

&

& *rekte*, and he doth it justly. Why? Nam *Georgium dicte bellatorem illum, cuius lancea Draconem vulneratum esse, virginemque mortis periculo liberatam, narrat Iacobus de Voragine*. He meanes (sayth he) that *George* the souldier, who is reported by *Iacobus de Voragine* to have kill'd a Dragon, and thereby sav'd from death a distressed damosell. And such a *George* (sayth Doctor *Reynolds*) that there never was, constat ex omnium probatorum & gravium historicorum silentio; is evident out of the silence of all grave and approved Writers.

This is the maine, which we must trust to, for the reconciliation: and this, as I conceive, is never likely to effect it. For be it granted, that *St. George* did not kill the Dragon; what then? will this be prooffe sufficient, that therefore hee must needs be counted a *larva*, or a *tragephus*, or *non-homo*? Then may we justly say, *S. Hierome* is a *larva*, because not such a *Hierome*; viz. a Cardinall of the Church of *Rome*, as in their fables and their pictures, some have made him: no Writer of those times, affirming that hee was of that condition. And that *S. Hilary* of *Poytiers* was a *larva* also, because not such an *Hilary*, as is reported in the *Legend*, to be convented before *Leo* Pope of *Rome*, an *Arian* Heretick: no approved Author making mention of any *Leo*, that late about those times in *S. Peters* chayre. Or that *S. Cyprian* is a *larva*, because not such a *Cyprian* as the Greeke Church beleev'd, and *Nazianzene* relates at large, to have beene a conjurer, and by his Magicall inchantments, to have assayed the chastity of one *Iustiana*, a Christian. Werethis interpretation good, I might affirme with safety, that *S. Denys*, and *S. Dominicke*, and *S. Dunstan*, are all *larva*'s; and indeed who not: and then expound my selfe, as meaning no such *Dunstan*, *Dominicke*, or *Denys*, as are described unto us in the ordinary *Legends*. And so proceeding in that manner, conclude the like of the Apostles: and after shift it off; by saying, that I call them so, in reference to those passages which are affabulated to them in *Abdias Babylonius*; no approved Writer, that I know of, concurring with that fabler, in his relations. But to proceed, the Doctor doubting, lest *Bellarmin* should object, or some for him, that

George.

Virgin

George may be a Saint, and an holy *Martyr*, although hee did not kill the Dragon; make's answer, that the Church had beene deceived in so beleeving: that *George*, who had so long beene honored as a Saint, both in the East and Westerne Churches; being indeede no other, then an *Arian* Heretick. Which sayd, he laboreth to make good this last opinion; whereof he onely was the Author: by such quotations and collections out of sundry Writers, as are before in brieve related. This is the proesse of the whole. In which, if there be any thing which may attone the difference, and reconcile the Doctours iudgement, with that of *Calvin*; I must confesse my selfe so dull, that I cannot see it: and yet have tried all meanes, I could, to cleere my eye-sight. The rather, because I heare it is objected, that I have made a difference, where was none at all; sowne enmity and division betweene bosome friends: and that the two opinions are so easie, for to be accorded; that one may well, without offence unto the truth, embrace them both. *Certant pugnantia secum Frontibus adversis componere.* This only, and this once for all. Vnlesse this consequence bee good, that needes *St. George* must be a *larva*, a *non homo*, a fictitious person; because no creditable Author tell's us, that hee killed the Dragon: and since hee did not kill the Dragon, that therefore he must needs be *George* the *Arian*: I cannot choose, but say, as before I sayd, that possibly there can be no agreement made betweene them.

(II) But it is now time, that we returne unto *St. George*, whom we have left alone to make good his party, against these severall Squadrons: both which already have defied him, and are now eager for the battaile. And questionlesse, we might expect a bloody day, could they agree among themselves: for heere is *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*. but both together against *Indab*. And though we might according to the ordinary course of Warre, preserve our selves intire, and lie aloofe in expectation of the issue; while they contend and fight it out among themselves: yet wee will doe our best to give each party satisfaction, though we despaire to make them friends.

I say

I say to give each party satisfaction, which may soone bee done: there being but one argument, more than the credit of their Leaders, to bee alleaged for eyther party. Of these the one is brought on the behalfe of those, which holde St. George to be a fiction, or *non ens*; out of the Canon and Decree of Pope *Gelasius*: the other, on their side which make our Saint an *Arian* Bishop; out of the writings of the famous Cardinall *Baronius*. These we will answer first, referring such as may be urged on the behalfe of *Calvin*; and have already beene alleaged by Doctour *Reynolds*; to their severall times and places. And first it is alleaged by Doctour *Stour Boys*, that *Bellarmino* confesseth that the Legend of St. George is uncertayne and Apocryphall, according to the censure of Pope *Gelasius*. In this I will not take upon me to be *Bellarmino*'s Attorney; *Etatem habes*, hee is olde Lib. de beat. Sanct. c. 20. enough: Let him in Gods name be his owne Advocate, and answer for himselfe. A thing to which hee may bee easily intreated, and therefore makes reply, that true it is, some of the stories of the Saints are both uncertaine and Apocryphall. What then? Yet notwithstanding it doeth not follow thereupon, that therefore there were no such Saints. *Resp. Sanctorum quorundam historia Apocryphas esse, & incertas; non tamen propterea Sanctos ipsos nunquam fuisse.* As for the censure of Pope *Gelasius*, we grant indeed (sayeth he) that he hath neede, the story of St. George which was then extant, to be Apocryphall: but wee must also tell you, that in the very same Decree and Canon, he doth afford to Saint George all due and pious honour. *Quocirca Gelasius Pontifex Historiam Georgij (qua tunc exstabat) inter Apocryphas numerat; & tamen ipsum S. Georgium colendum, esse affirmat.* So *Bellarmino*: and how this testimony of his, out of the Canon of *Gelasius*, may be produced to the discredit of Saint George; is, I confesse, above my reason. But of *Gelasius*, and his Canon, more heereafter; when wee produce them on our party.

(12) The other argument, is on their part, who make St. George an *Arian* Bishop; drawne from *Baronius*, in his Annotations on the *Roman Martyrologie*, Apr. 23. And I may

may well say, it is drawne from him, for even a blind man may perceive that it came not from him willingly; no nor naturally neyther. *Baronius* (sayth Doctor *Hakewell*) in plaine tearmes affirmeth, *Apparet totam illam de Actis Georgij fabulam fuisse commentum Arianorum*, It appeares that the whole story of *George*, is nothing else but a forgery of the *Arians*. What then? Might not *Baronius* himselfe bee deceiv'd? And shall wee cast away a Saint to please a Cardinal? For granting that *Baronius* himselfe said it, yet was it only the opinion of *Baronius*, and other men, as good as he, have sayd the contrary. But certainly *Baronius* himselfe tells us no such matter: I am sure hee meanes it not. Not meanes it I am sure: for had hee thought the whole story of Saint *George*, onely to bee a forgery of the *Arians*; he would not then have tooke such paines, to reckon up so many Authors (as he there doth) in whom there is such honourable mention made of our blessed *Martyr*. Nor doth *Baronius* himselfe say so, absolutely, or at all, of the whole history of St. *George* the *Martyr*: but onely relatively, and in reference to an old story writ by the *Arians*, as he thought, of their *George* of *Alexandria*. The proceesse of the whole is this. The Cardinal makes mention of the Decree and Canon of *Gelasius*, wherein the History of *George* the *Martyr*, is reckoned as Apocryphall: and thereupon goeth on to tell us, what paines himselfe had taken in search of that exploded story so branded by *Gelasius*. At last (sayth he) rumbling about my Library, I found a certayne History of Saint *George*, full of prodigious lies, and such as have not any likelinese with other miracles. *Insunt* *preterea illic quadam accepta ab Hereticis atque Gentilibus; ut consuetus ille Georgij cum Athanasio Mago. Alludit nimirum impius author ad Georgium Arianum Episcopum, invasorem sordis Alexandria; &c. Athanasium autem Magum ab Arianis appellatum, Acta concilii tabuli Tyrii satis decens.* Besides (saith he) there are some passages therein borrowed, no question, from the Hereticks, as how that *George* should have great bickerings with the Magitian *Athanasius*: the impious author questionlesse alluding unto *George* of *Alexandria*,

Annotat. in R.
Martyrol. Apr.
23.

Alexandria, and that extreme hatred which hee bare to holy *Athanasius*; whom in the Conventicle of *Tyre*, they accused of Sorcery. Thereupon he inferres, *ex quibus sane apparet totam illam fabulam de actis Georgy fuisse commentum Arianorum*. Construe methis, and we shall finde *Baronius* himselfe no enemy unto *St. George*; but onely for that *Legend*, in particular, of the which he speakes, *Itha*, is there a relative, and points us to the story, and to that onely, which before he mentiond, written as he supposed, by the *Arian* Heretickes; and *fabula*, in all my reading, is not an History, but a fiction, or fabulous narration. Put this together, and it will amount to this, that *tota illa fabula*, in *Baronius*, is not the whole story of *George*, as the Doctour renders it; but that whole fabulous narration (before mentioned) as the Cardinall intend's it.

CHAP.

CHAP. IIII.

(1) A conjecture at those reasons which may make the History of St. George suspected. (2) The Church of Rome too prodigall in bestowing Divine honours. (3) False Saints no prejudice into the truth. (4) The lives of Sainrs how fabulously and vanity written. (5) What might induce the Church-Historians to this vein of writing. (6) The undertaking of Aloysius Lippertanus, how well performed. (7) The inter-mixture of vanity Fables no prejudice to truth of Story. (8) Of Arthur, Guy of Warwick, and Sir Bevis. (9) Hereticall dreames and practices not able to beare downe the truth. (10) An application of the whole to St. George.

(1)



Thus are we come at last to the main shocke and fury of the battaile : wherein if our successe be answerable to the beginnings, we need not doubt, but that Saint George may keepe his place in the heaven of glories. A matter which I have lesse cause to feare, because I finde not heere, in the first place, cyther authorities or reasons, set to charge upon me. Onely a single name, and a bare assertion, stand ready to defend it selfe, and make good the day: as *Scæva* once opposed himselfe in the defence of *Cæsars* trenches, against the whole force of the *Pompeians*. A name, I must confesse, which I gladly honour : and doubt not but there was, as he conceived it, somewhat which occasion'd in him that opinion, although he pleased not to expresse it. Yet give mee leave to say, that it is Reason and Prooffe chiefly, which enobleth and commends an Author : and not the greatnesse of his Name, or confidence of affirmation. *Et quanquam in autore satis rationis est, ratio tamen quemlibet magnum autorem facit*; as we read it in *Velleius*. I say, I doubt not, but that
Reverend

Reverend and famous man who first declar'd himselfe openly, and in termes expresse, against our blessed *Saint & Martyr*: did not oppose himselfe against an History so generally receiv'd, as this; without some shew of reason, which might incline and move him to it. Which reasons since it hath not pleased him to deliver to us in his Writings: we will make bold, as neere as possibly we can, to conjecture at them. A work of no great difficulty unto any, who hath the least acquaintance with the essayes and passages of the *Roman Church*, as they then stood, when the story of *St. George* was call'd in question. I conceive it thus. The *Romish Legends*, and not those onely, but even the publicke service of that Church, had made *St. George*, just like to *Perseus* in the *Poe*, in killing of a monstrous Dragon; and freeing of a Lady, sole Daughter to a King, from his unmercifull cruelty. Those stories also, which reported of his Death & Martyrdom, had in them (as it might be thought) many grosse and notable absurdities: as that he suffred under, I know not what *Dacianus*, King of *Perfia*, a Monarch that had under him no lesse than 70: tributary Princes: though others have it, under the Emperour *Diocletian*; this *Dacianus* being then President of his Councell. Now being so, that they agreed not with themselves; and that there never was, at or about that time, a King of *Perfia* of that name, and greatesse of command; nor any such like action to be found in true antiquity, as his encounter with the Dragon: This might perhaps occasion, that the whole History became suspected; and therefore that *Saint George* might fairely, as he thought, be dismissed out of the *Calendar*: Adde unto this, that shameful liberty which the Man of *Rome* had tooke unto himselfe, of *Canonizing Saints*, and ordering the dignities and powers of Heaven, and that profuse and lavish prodigality, wherewith hee did confer the divinest honours on unworthy persons, and sometimes such, as are supposed to have had no being: and wee shall quickly see, that *Calvin* had some shew of reason, why hee reputed our *Saint George* among his countermocks or *Larvæ*, though, as before I sayd, it did not please him to expresse

it.

it. These are, as I conceive it, the reasons of especial moment: and these we can as easily conjure downe, as wee rais'd them up.

(2) And first, not to say any thing of that arrogant liberty assum'd by them of *Rome*, in making Saints; nor of those many Ceremonies which they use in that solemnity; both of them borrowed from that so famous *Amo de Ians* of *beathen Rome*, whereby their Emperours were inroll'd among their gods: not to say any thing of these, it is not to be questioned, but that the Church of *Rome*, hath beene exceeding prodigall of that greatest and most heavenly honour. Wee (know indeed) that innocent and pious Christianity, in the first times, registred those as Saints, and those onely, which had confessed their Faith in Christ, even to the death, and lost their lives in testimony of a good Conscience: or else had otherwise nobly deserved of their common Mother, by their paines in writing, or assiduity in preaching, in the defence of sacred Truth against the growth of Heresie. But afterwards the Church of *Rome*, advanced into the roome of Christ; and equall in her owne conceit, unto all that was called God, if not above: proclaimed them also to be Saints, which had contested in her quarrels, how unjust and trecherous soever. So that the most rebellious sort of subjects became at last most capable of this high Honour: the greatest which that Church could possibly usurpe: if at the least their opposition which they made against their Prince, might seeme to tend to the advancement of *Ecclesiasticall liberty*. Of which strange rancke of Saints were *Anselme*, a stout Champion of the Pope (though otherwise of good desert in point of learning) against his Sovereigne, in the businesse of investitures: and *Becket*, who so bravely bare it out against his Prince, in opposition to the Constitutions made at *Clarendon*. Nor to say any thing of *Clement* who kill'd the King of *France*, and *Garnet* of the powder-plot; both sainted, or declared *beati*, though not yet solemnly canonized. The Cardinall *Bessarion*, when he lived in the Court of *Rome*, soone found it out, that many were ascribed by that Church unto the Catalogue of the Saints, whose

Method. hist.
cap. 4.

whose lives and carriage hee disliked : *quamplurimos referri inter divos, quorum vitam improbarat*, as *Bodinus* hath it. And wee the rather may belevee *Bodinus* in this relation, since *Pöfsevin*, as Doctor *Reynolds* well obserues, who hath so diligently noted in that Author, what ever passages hee thought fit to be corrected and expunged, hath overpassed this place in silence. Nor was the Church of *Rome* excessive only in this kinde, to such as might plead merit in the Catholick cause, forfooth; but even to those, of whose existence in the world, there is no small question. Witnesse *Saint Longis*, or *Longinus*, that blind souldier as they would perswade us, who with his speare did pierce our Saviours side upon the Croffe; but after being by a drop of his precious blood, falling downe upon him, restored againe unto his sight, became a Convert first, and then afterwards a Martyr. This their *Longinus*, many, and those of eminent ranke, conceive to be no other then the speare it selfe; the Greeke word $\lambda\delta\sigma\chi\omicron$ being composed into a name; and so from $\alpha\lambda\lambda\alpha\ \lambda\delta\sigma\chi\omicron$, came *Saint Longinus*. So *Bishop Jewell* tells us, that the Divines of late yeeres, upon the Gospell of *Saint Iohn*, out of this Greeke word *Lancho*, which signifieth a speare, have made *Longinus* the blind Knight. So *Bera* in his Annotations on *Saint Iohn*, *Sed incredibilis est eorum inscitia, qui λδσχιω (hastam) in ipsum percussorem transmutarunt, Longinum vocantes*. So *Casambon*, $\delta\ \chi\rho\iota\sigma\tau\omicron\varsigma\ \tau\alpha\tau\omicron\varsigma$, in his sixteenth exercitation against the Cardinal; *de hoc Longino* *Cap. 95.* *apud veteres ne gry quidem. In comædia Christus patiens, conversi Centurionis sit expressamentis, sed nullus ibi Longinus memoratur, $\lambda\delta\sigma\chi\omicron$, i. c. a lancea, ita dictus*. There was a souldier of that name, that suffered under *Diocletian*, as the Martyrology informes us; but this is not hee. And yet it may be probable, that on him the former Legend was first grounded; and so affabulated to the other by some ignorants, who were misguided by the name. Which *Metamorphosis* might well be, considering the quality of the time in which the Legends were composed, without any miracle.

(3) All this we grant, and this is nothing to the prejudice of our *St. George*. The Popes have bene too prodigal

gall in bestowing that divine and heavenly title. What then? Therefore shall they which were exalted to that honour, in the common suffrage of the Church, before the Popes usurped this power, bee presently degraded? This were no equity. *Farre be it from us to doe after this manner, so slay the righteous with the wicked: & that the righteous should be as the wicked, that be (I say) farre from us.* This was the argument of *Abraham* in the behalfe of those few good and godly men which were in *Sodom*: and such an argument it was, that God Almighty (could not, I will not say, but sure I am he) did not answer; but by yealding to it. *Histor Boissius*, and the Author of the *British History*, have made a Catalogue of divers Kings; which I perswade my selfe had never any being, unlesse in their conceits that made them; and yet it cannot bee denyed, but there are many passages in both those stories, worthy credit; and many Kings, whose acts and beings are not questioned. It was an heavenly Justice in Almighty God, *not to destroy the righteous with the wicked*: but to be willing to reprieve that great and populous City of *Sodom* from destruction, for the sake onely of ten just and vertuous persons. How unjust therefore were our judgement, onely because of some few *Larvae*; counterfeit Saints, as wee may call them; to prejudice so many of the true and real, as curiosity or spleen may call in question.

(4) A second circumstance which makes the story of *St. George* suspected, is, that his life, according as it was related in the Legends, which were then common, hath in it many vaine and grosse absurdities; and some such actions fash'd on him, as might farre better in appearance, sort with a Saint in *Ovid*, than in the credit and beleefe of holy Church. An accusation, which wee will not plead to, unlesse in saying *guilty*; nor will the learned *Papists* traverse the enditement: So that we have on all parts, *confitemur enim*, a plaine confession of the fact. The learned and judicious *Uvres* plainly tels us, with what great griefe and sorrow he did commonly complaine unto himselfe, when he considered with what care and faithfulness the acts of *Hannibal*

*De tradend.
Discipl. l. 5.*

nibal

nibal and Alexander were committed to posterity: *At vero Apostolorum, Martyrum, deniq. Divorum nostra religio, maxime tenebris fore ignorati*: When in the mean time, the acts of the Apostles (understand those written by *Abdias Babilonius* and the like) those also of the Martyrs, and other Saints acknowledged in the Christian Church, were even quite lost amidst the darke and cloudy fogs of ignorant Superstition. Much also to this purpose the Complaint of *Melchior Canus*, an honest man as I conjecture, if ever any was of *S. Dominicks* Order. *Dolenter hoc dico, multo severius à L. II. c. 6.* *Laertio vitas Philosophorum scriptas, quam à Christianis vitas Sanctorum; longeque incorruptius & integrius Suetonium res Caesarum exposuisse, quam exposuerint Catholici, non res dico Imperatorum, sed Martyrum, Virginitatis, & Confessorum.* I speak it to my griefe (saith he) that the Philosophers have had their lives more perfectly digested by *Laertius*, then the Saints theirs by Christians; and that *Suetonius* hath recorded the lives and actions of the *Cesars*, with more integrity, then wee have put in writing, I say not those of Princes, but even of Martyrs, Confessors, and sacred Virgins. Nor doth hee stop here; but tels us presently of those fabulous and idle writers; *Ecclesia Christi cum nihil utilitatis attulisset, tum incommodationis plurimum*: That they not onely brought no profit to the Church, but a full measure of discredit. A thing which might be easily exemplified in their *St. Christopher*, *St. Dennis*, *Hippolitum* the Martyr; and in whom not, that ever fell into the hands of any of the Legends: but what need further prooffe when wee have confession?

(5) Three things there were, which might induce the Writers of these darke and superstitious times, to prosecute this veine of writing: not to say any thing of that which is objected commonly, *viz.* that they intended only, *aut questum, aut errorem*, either their owne profit, or the peoples ignorance. Of these, the first might bee a purpose, pious in the opinion of that age, by setting out the Histories of the Saints, with fayned miracles, and wonders which they never did: to gaine unto their shrines more multitudes of

people, and a greater credit, and perhaps a noble emulation. And this in imitation of those ancient *Heroes* among the Gentiles; who therefore did derive their pedigree from Heaven, that so they might more constantly be prompted to Heroicke undertakings. *Ut eo modo animus humanus veluti divina stirpis fiduciam gerens, res magnas aggrediendas presumat audacius, &c.* As *S. Justin* hath it out of *Varro*. Possess'd with which conceit, they so compos'd the lives and actions of the Saints, as *Xenophon* his *Cyrus*, or as *Virgil* his *Aeneas*; though somewhat more incongruously: not so much writing what they did, as what they thought most proper for such Saints to doe, and what they wish'd were done. *Nam quae de Sanctis scripta sunt, praeter pauca quaedam, multis fœdatis sunt commentis, dum qui scribit, affectui suo indulget, & non quae egit Divinus, sed quae ille egisse eum vellet, exponit, &c.* So *Vives* in the place before alleadged. The second, was a kinde of indiscretion in the choyce of argument; while such as onely medled in the Histories of the Church, chose rather to collect together, what ever fables or prodigious Acts had beene reported: than that they would be thought to leave out anything, which they had met with, eyther in discourse, or reading. This wee have touch'd at once already; nor will I more insist upon it, than in relating that of *Camus*: viz. *Gravissimos aliquando viros, praesertim in prodigijs describendis sparsos rumores exceperisse, & scriptis etiam ad posterios retulisse.* The last might be a purpose, to relate such passages, with which they saw the common people well affected; and which had found already some good acceptance with the *Vulgar*: who for the most part are delighted with strange reports, and matters above ordinary apprehension. *Signa itaque nonnulla et prodigia Sancti quoque memoria prodiderunt, non quò ea libenter credidissent, sed ne deesse fidelium votis viderentur.* And in the words immediately before, *Quod vulgus sentiebant non tantum ea facile miracula credere, sed & impense flagitare.* So that wee may affirme it well of those *Church-Historians*, what the *Comedian* tells us in his *Prologue*, of himselfe.

De civit. Dei
lib. 3. cap. 4.

De trad. Dif. l. s.

Loc. q. supr.

Camus loc. Com.
lib. 11. cap. 6.

Pœta

*Poeta cum primum animum ad scribendum appulit
Id sibi negotij credidit solum dari;
Populo ut placerent, quas fecisset fabulas.*

Ter. in Andr.

Thus Poets when they first their mindes applie,
In looser verse to frame a *Comedie*;
Thinke there is nothing more for them to doe,
Than please the people which they speake unto.

There is another reason, which perhaps might well be added; which is, these large and eloquent Orationes, made in the annuall commemoration of the Saints departed: wherby their Acts and vertues were set foorth by all the strength of Oratory. This *Livie* makes to be a cause, why the precedent acts of the noblest Romans, came so corrupted to his hands: and this wee may apply in our present argument. *Vitiamque memoriam funebribus laudibus reor, falsisque imaginum titulis, dum familia ad se queque famam rerum gestarum, honorumque, fallente mendacio trahunt.* De cad. 1. 1. 3. Where wee may note, that one occasion also was, *false images*, or rather false inscriptions on their Images: the flattering deceits of Pictures and the *Carver*: *Inde certe singulorum gesta, & publica monumenta rerum confusa; nec quisquam aequalis temporibus illis scriptor, quo satis certo autore stetur.* So the Historian.

(6) To remedy this mischief, in which the Church and Saints had so long suffered; it was given out, by *Aloysius Lippomannus* then Bishop of *Verona*, that hee would undertake the lives and stories of the Saints; and write them so, as both the Church and they might be free from scandall. This *Cann* tells us, was exceeding hotly talked of at the *Trent Councell*; but withal he tells us this, *Sed banc mihi adhuc videre non licuit*, That it never was his lucke to see it, Had he beene yet alive; he might perchance have seene what *Lippomannus* hath perform'd; but how farre short of his owne boasts, and the great expectation of the world; is easie to be seene by any of his Readers. He hath indeed done somewhat in it; and *Bellarmino* his friend (who stiles him *vir gravissimus*,

De script. Eccl. in gravissimus, a Reverend man) affirms that he hath done it, (as indeed sometimes he doth) *exprobatis autoribus*, out of approved and trusty Authors. But certainly *Clementinus* hath more necerly hit the marke than any other: by whom we are informed, that almost all which had beene done by *Lippomanus* in this argument, was but the publishing of the former Fables of the *Legend*, under the names of ancient writers; bestowing on them onely a new dresse, and a fayrer Title-Page. *Cumque aurea quondam Lombardica historia fabella, toti jam mundo fiteant; novo artificio sub pretextu quasi veterum & Græcorum, eadem fabula à Lippomano & Suario, quam antea propter actores explosam putant, rursus in theatrum adfertur.* So he; and for the generall, I perswade my selfe, he hath not wrong'd them: although in this particular of *St. George*, they have not deserved it. For whereas *Lippomanus* hath delivered us the story of our *Martyr* in two peeces; one written by *Pasocrates*, as they tell us, the other done by *Metaphrastes*: of that ascribed to *Metaphrastes*, there is no question to be made, but it was his doing. And for *Pasocrates*, if that were his name, the history entituled to him, is extant in an old Greeke Manuscript, in the Library of *Oxon*. but of these Authors, more heereafter.

Exam. Conc.
Trid. Sess. 25.

In Proem.

Not. Att. 1.3.

(7) By this we may perceive, how great a roome uncertaine, and sometimes prophane relations, have taken up in Ecclesiasticall History: that part thereof, especially, which treateth of the Lives and Acts of Saints and Martyrs. A thing which might the more be wondred at, if the affayres of State, and secular occurrences, had not a little also of the same leaven, moulded with them. *Livie* assures us, that the affayres of *Italy*, before the walles of *Rome* were layed, *Poeticis magis decora fabulis, quam incorruptis rerum gestarum monumentis tradebantur*; Were more set out by fabulous traditions, than any warrantable evidence of truth. *Gellius* is bold to give *Herodotus*, whom *Tully* calls *Historie Patrem*, the stile of *Fabler*, (*Fabulator*): *Fl. Vopiscus* more tartly, as more generally, *neminem Historicorum non aliquid mentis esse*; that there was never any History without some falsehoods. What then? Is therefore all false, which

We

we find in *Dionysius* of the Kings of *Alba*? Or shall we think that *Xerxes*, and the other Persian Kings never made any expedition into *Greece*? Or that no credit may be given unto prophane and civill stories? This were a course, not only to make question of the times before us, whether we had Grandfathers or not, or any Ancestors: but also to instruct posterity to make like doubts of us, and of those publique actions which are now upon the stage. *Aeneas* is not therefore to be thought a Knight of Faery Land, the issue of an idle braine, a fiction, or *non ens*, because the Poets have express'd him with some additions more then reall. Nor may wee thinke that there was never such a Towne or Siege as that of *Troy*; no *Priamus*, no *Agamemnon*, no *Achilles*, because the Father of the *Muses*, *Homer*, hath made more of it in his most accomplisht Poem; than may perhaps agree in al the parts & members of it, with the truth of story. It is reported by *S. Gregory* of *Tours*, that *Dionysius* Bishop of the Parisians, the now *St. Denys* of the Frenchmen, as I take it, (for I beleve not that their *Denys* was the Arcopagite) did suffer Martyrdome under *Decimus. B. Dionysius Parisorum Episcopus, diversis pro Christi nomine affectus penis, presentem vitam gladio imminente finivit*; as he there hath it. This I perswade my selfe wee may beleve without much danger, although wee give at all no further credit to the Legend: where we are told how farre he ran after his Execution, having his head betweene his hands. And we may well beleve that *Simon Eyre* was Major of *London*, that *Crispin* and his brother *Crispianus*, were both Martyrs, which is true in story; although we credit not those things which are reported of them, to the honour of the *Gentlecrafts* forsooth, in idle Pamphlets. But what need more be said? Hee that condemnes the histories and lives of Saints, because of some untruths which are extant in them, may by the same reason call in question all antiquity, and make some scruple, whether or not, there ever was a time called *Yesterday*. *Denomination*, according to the rules of Logicke, takes after the more sound and excellent parts of the thing to be denominated: and therefore wee should rather judge those

those stories to be true, because of many certaine truths; than reckon them as false, because of some suspected falsehoods which are noted in them.

(8) For proöfe of which, and that the intermixture of vaine fables ought not to be a prejudice to the truth of story; wee cannot meet with more faire instances, than here at home. *Polydore* tels us, that the *British Bards* and *Chroni- clers* had made their *Arthur* not much unlike *Orlando*, one of the twelve Peeres so much talk'd of: the stories of them both, equally fabulous and foolish. *De hoc (Arthuro) propter ingentes pariter corporis vires, atque animi virtutes, posteritas ea ferme predicavit, qua de Rolando memoria nostra apud Italos decantantur.* And to that purpose *Malmesbury*, *Hic ille est Arthurus de quo Britonum nuga hodieq; delirant.* *Caxton* hath made a volume of his noble Acts, and of the Acts of his so memorated Knights of the *Round Table*; collected out of all the vaine reports which the world made of him. And in the *Spanish Romances*. it is delivered, that after his great battell fought with *Mordred*, hee was turned into a Crow, and that he is expected daily by his people; and that for this cause, *England* is so full of *Crowes*; it being of a truth (say they) that since that time, no *Englishmen* darst ever kill them. What then? Shall wee conclude that therefore there is nothing true of *Arthur*; that therefore there was no such man? or that he was a *larva*, a fictitious person, an idoll, or a *tragelaphus*, as they have pleased to call *S. George*? This were to vilifie the credit of our best Historians, who tell us of twelve notable and famous overthrowes which he gave the *Saxons*. This were to frustrate altogether that ample testimony given of him by the Monke of *Malmesbury* aforesaid; who calls him the support and stay of his expiring Nation. *Dignus plane (saith he) quem non fallaces somniarent fabula, sed veraces predicarent historia: quippe qui labantem patriam diu sustinuerit, infractasq; civium mentes ad bellum acuerit.* The like may also be affirmed of *Sir Guy of Warwick*, whom in our English Pamphlets we have made enamoured of a faire Lady named *Philis*: For love of whom (or rather upon whose displeasure) he became a Knight ad- venturer;

Hist. Angl. 3

L. I. de gestis Angl.

Loc. ut supr.

venturer; famous in forreigne Countries for his brave exploits against the enemies of our Religion: not to say any thing of the *Dun-Cow* of *Dunsmore-beath*, and others of that nature. And yet for certaine, such a man as *Guy* there was, a noble Champion of the *English* against their enemies the *Danes*: and of eternall memory for his fight and vanquishment of the Giant *Colebrond*. This *Camden* testifies, and with him others of our Antiquaries; no friends to fond traditions and ungrounded fables. Thus have they also dealt with *Beauvoys* Earle of *Southampton*, at the coming of the *Normans*. *Vir bellica laude florentissimus*, as *Camden* calls him, *Camd. in Belgio*. a man of rare abilities in the Arts of warre; and one that gave the *Normans* a great overthrow in the battell of *Cardiffe* anno 1070. Yet look upon him in those idle Rhythmes which are extant of him, his many victories upon the *Saracens*; his prosperous loves with the Lady *Iosian*, the *Soldans* daughter; his fight with *Ascapart*, and the entertaining of him for his Page; his good Horse *Arundel*, from whence the ancient Castle of that name, must needs bee call'd so; and other such like follies: and then what shall wee finde in the whole story but infinite absurdities? So true is that of *Camden*, *Dum Monachi fabellis fittis, & commentitijs, (Beauvoysium hunc) iudicant celebrare, fortissima ejus facta crassis occultarunt tenebris*. And to this purpose *Millos* in the Catalogue of Honour. This is that *Beauvoys* of *Southampton*, whose valour was so great, that the Monks thought they could not extoll him sufficiently, unlesse they besmeared his praises with fictions and fables. The like may also be affirmed of *Charlemagne*, and the twelve Peeres, and others so much celebrated in the ancient *Romances*; that they were Counterfeits and *larvaes*, and what not: if so be that kinde of reasoning be of any force against *S. George*.

(9) As little able are the vaine dreames and practises of *Hereticks*, to beare downe the truth, as are the fictions of the *Legendaries*, or such traditions as have found acceptance with the vulgar. It is conceived that *Peters* travailes, or the *Itinerarium Petri* ascribed to *Clement*, was composed by *Hereticks*: certaine it is, that it is branded in *Gelasius* Canon,

Canon, for Apocryphall. Yet questionlesse, this were an Argument not worthy any answer, but contempt and laughter; should any hence inferre, that therefore St. *Peter* never cross'd any Seas, or made any journeyes for the enlargement of the faith. Pope *Leo* is reported in the Golden Legend, to have beene an *Arian*; and to have borne great stomacke against S. *Hilary* of *Poitiers*, for his *Orthodoxie*: which likely, was devised of him by the *Arians*, for the reputation of their cause. But I should reckon him of more Faith, than Charity, that would beleve it on such weake and faulty grounds. In like maner: The Fathers of the sixth Councell of *Carthage*, among whom was Saint *Austin*, found by much industry and searck, that they of *Rome*, for the advancement of their pride and affected tyranny, had falsified the Canons of the Great Councell held at *Nice*. Should therefore they have publicly abjured that famous Councell? Or judge the whole Hereticall, because one passage of it was corrupted? This had beene such a maner of proceeding, as might have made those Reverend Fathers, for ever odious, and their memories condemned in all publicke monuments. They therefore made enquire at *Alexandria* and *Constantinople*, for the true Canons of that Councell: and having found them out, without impeaching in the least manner, the honour of that famous *Synod*, returned such answer to the Pope, as his fact deserved. This also ought to be our method in the examining of Stories; not to suspect, and much lesse to condemne the whole, because of some one part corrupted and unsavory: but rather to cut off the part infected, and to cast it from us, *ne pars fucrata trahatur*, that so it be no prejudice or danger to the rest of it, which continueth sound. So shall wee perfectly make good that saying of St. *Paul*, commended to us in this present businesse by *Gelasius*: viz. *Omnia probate, &c. Tria all things, but hold fast that only which is good.*

(10) To draw unto an end, and to apply this whole discourse unto the present argument, we conclude it thus. Suppose St. *Longesse* to be false, and counterfeit, (not to say any thing of those, who are suspected onely, but not so probably

whole

probably convicted of the like intrusion:) and that the Pope hath beene too prodigall of those Celestiall honours, of which he hath usurped a disposing power. Yet this, as I conceive it, no prejudice unto Saint *George*; who was acknowledged for a Saint, before the *Popes* usurped that lawlesse power, of doing any thing in Heaven: before those *Counterfeits* (if such they be) had any place, in the common *Calendar*. We grant, that many of the lives of *Saints*, are fabuloussly and vainely written; and that scarce any of that sacred company hath suffered more extremely in the ordinary *Legends*, than our blessed *Martyr*. But yet wee cannot yeeld, that therefore there was no such man, because his *Acts* are misreported. Were this an argument of force, we must not only empty heaven of many of its *Saints*, but must correct our *Chronicles*, & raze out many of those famous *Princes* which are mentioned in them. How much more equall is the resolution of *Du Moulin*, touching *St. Francis* of *Affise* in *Italie*, the Founder of the *Friers-Minors*, called vulgarly, *Franciscans*: which is, that he doth verily beleave, that such a man there was, though in his *Legend*, many things are attributed to him, voyd of sense. *Nous ne doutons point, que Francoys d'Affise, inventure et Patron de l'ordre des Cordeliers* (so the *French* call them) *n'ait este. Mais sa Legende, & les Chroniques de St. Francoys, luy attribuent mille actions desitmes de sons commun*. So hee, and these his words are next in order unto those, where he accuseth our *Saint George* of *Arianisme*: from which, by this his owne rule, (so soone did hee forget himselfe) we may most easily acquite him. And last of all, we grant that many of the lives of *Saints* have been abused by *Heretickes*; and that *S. George* hath suffered from them in his *History*, as much as any: but yet we must not yeeld, that therefore he was such a one, as *Heretickes* have trifled of him. It is confessed by *Doctor Reynolds*, one of the greatest adversaries of *Saint George*, that many of the *Saints* had beene thus injured: and that *Gasius* therefore might more easily be deceived, in giving credit to the story of this our *Martyr*. *At vero progressu temporis passio Geor-* De Idol. Romæ
gij a sectatoribus eius composita, multo sic sefellit, ut Gasius lib. 1 cap. 3.
etiam;

Resp. ad Card.
Peron. l. 2. c. 5.

/ additi.

etiam, tametsi fraudem hanc ostenderet, ipsum putaret nihilominus sanctum fuisse Martyrem: nec sine probabili ratione, quandoquidem aliorum qui verè Sancti existissent, passiones, similem in modum ab hæreticis mendaciter scripta essent. If so, then either was *Gelasius* a very dunce, that could not see so farre into the couzinage of his owne times, as *Docter Reynolds*: or else *St. George* was most unlucky, to have his Story onely questioned; and all the rest, no lesse suspected, passe for currant.

CHAP.

CHAP. V.

(1) *Vindicated truely the ground of fabulous reports:* (2) *The privilege of two French Churches, and the Fables thence arising.* (3) *The Barons case of Galcoygne,* (4) *Saint Georges killing of the Dragon how farre it may be justified.* (5) *The Portraiture of Constantine.* (6) *The Order of the Dragon, and of Saint Michael.* (7) *Saint George how pictured commonly: and what it signifieth.* (8) *The memorable story of Saint Georges Horse.* (9) *The picture of Saint George how made a fable: and by whom* (10) *The entertainment of it in the Church of Rome* (11) *The reformation of the Misfall.* (12) *A small answer to all those on the part of Calvin.*

(1)



Hus have we made reply to such generall arguments, as might be urged on the behalfe of *Calvin*, against the story of *Saine George*: as namely, the vaine and fabulous tales which are frequent of him, and extant in his *Legend*; the dreames, and practises of Heretickes, by which the lives of Saints have beene corrupted, and that unlawfull power which they of *Rome* have so abused, in filling of the *Calendar*, with wicked men, and fained persons. Wee next descend to that particular exception, which is made against him; *viz.* That so much celebrated act of his encounter with the *Dragon*: which being not upon record in true *antiquity*, hath made some thinke, that *Persens* in the *Poet* hath onely changed his name; and by the change, possessed a place among the Saints. To this, we have already answered in the generall: and in particular, reply; That true indeed it is, no such exploit of his, as the encounter with the *Dragon*, is to be found in true antiquity. Yet we must say withall, that true antiquity doth give us such a ground of this report; as may perhaps a little qualifie the boldnesse of the *Legendario*,
though:

though not quite excuse it. The tale of *Perseus*, hath some good ground in truth of story ; although expressed Poetically, and with liberall additions : so also hath the *Fable of Madusa*, and her inchanting hayres ; than which almost nothing lesse probable. What fiction more unlikely than the tale of *Phaeton*, and that great conflagration of the world by his presumptuous undertaking of his fathers *Chariot*. Yet *Bergomensis* and other Authours of good credit doe report ; That under an *Egyptian* King so called, a great part of the world was destroyed by Fire, and such a generall heate and drowth upon the rest,

*Vt neq; quas possit terris inducere nubes,
Tunc habuit; nos quos, caelo dimitteret imbres.*

That *Ioue* for wasted clouds did seeke in vaine,
To shade, or coole the scorched earth with raine.

In like manner, as dealt the ancient Poets with such passages of story, as were most serviceable to their purpose : so dealt the *Legendaries*, which are *Church-Poets*, with the lives and history of the *Saints*. Something there was which they had heard of, which might occasion them to ramble from the truth ; and please themselves in their owne inventions : wherein, as commonly the people reported fabulously of true matters ; so they, the *Legendaries*, extoll'd those fables, as a truth.

(2) Two fairer instances of which, we can hardly meet with, than two especiall priviledges of two Churches in the Realme of *France*, and the vaine fables thence arising. At the first entrance of a new Bishop into the Bishoprick of *Orleans*, he hath a priviledge of setting free any one prisoner of the Goale ; for what great crime soever hee doth stand committed. A priviledge conferr'd upon them (as *Du Chesne* hath told us) first in the person of *St. Aignan* once Bishop of this City ; for his exceeding paines and care in the defence thereof, against *Attila the Hunno*. But if we will believe the people, and the ordinary fables which are ground-
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ded on it, we must take it thus. At the first entrance of St *Agnan* into the Towne, hee made request to *Agrippinus* then Governour, that for his sake hee would set open all the Goales, and release the prisoners: *Ut omnes quos pro varijs criminibus pœnalis carcer detinebat inclusos, in suis introitus gratiam redderet absolutos*; saith the latter story. Vpon deniall of this suit, a stone falls presently upon his head; from whence none knew, but as it was conceiv'd, from heaven: wounded and terrified wherewith, hee grants the Bishop his desire, is suddenly made whole; and ever since the Custome hath continued in full force and vertue. In like sort, the selfe same priviledge was granted by King *Dagobert* the first (hee began his reigne anno 632) unto the *Canons* of the Church of *Nostre Dame*, in *Roan* of *Normandy*; and since confirmed by his successors. A priviledge confirm'd upon them, as that age and the rest that followed were prone to superstitious bounities in memory of *S. Romanus* (whose Festival is here observ'd with all solemnity upon the 23 day of October) not long before Archbishop of that City. But if wee will beleve the people, and the common fables, we must take it thus. There was a poisonous Dragon which had done much harme unto this Province, whom they had tried by many meanes to make away, but none prospered. At last, *St. Romain* then Archbishop of *Roan*, accompanied with a Murderer, and Theefe, whose lives were forfeit to the Law, undertakes the enterprise. Vpon the first sight of the Dragon, the Theefe according to his custome stole away: the Murderer more hardened in his trade, goeth forwards with him. To make short worke, The Dragon layeth aside his fury, and patiently submits himselfe unto that godly Prelate: who binding him about the neck with his stole, or tippet, delivereth him unto the Murderer, and leades him prisoner unto *Roan*. This wondrous accident is said to happen on an *holy Thursday*: and that *St. Audoin* or *Owen*, who next succeeded in that Church, in memory thereof obtain'd this priviledge; that from thence forwards the *Chanons* of *Our Ladies*, should every *holy Thursday* have the releasing of any Murderer,

Andre du Chesne
Antiq. l. 7. c. 2.

derer, whom themselves would choose, I say of any Murderer; Theeves not being capable at all of any mercy: because (say they) the Theefe which was to have attended in that service, stole away.

(3) So farre the story, as I was told by mine Host at *Roon*: but for the priviledge, it is still in practise, and famous by a great, and memorable triall, not long since hapning; related to me by a Gentleman of good account, and a practitioner in the *Parliamentarie* Court in that City. The case is this. Not much above some twelve yeeres since, a Noble-man of *Gascoigne* took occasion to kill his wife; which done he fled into *Normandie*: and having first acquainted the *Canons* of the Church of *Nostre Dame* with his desires; put himselfe to the sentence of the Court, and is adjudged unto the *Whee*. *Ascension* day immediately comming on, the *Canons* chalenged him for theirs: and the chiefe *Judges*, according to the custome, caused him to bee delivered. But on the other side, it was pleaded by the *Normans*, that the benefit of this priviledge belonged only to the Natives of that Province; and they pleaded with such violence, that the poore Baron was againe committed to his irons, till the *Qu. Mother* had wooed and wonne the people, *pro ea saltem vice*, to admit of his reprivall.

(4) This story of *St. Romain*s Dragon, in which there is no passage true; conducts me on, unto *St. George*; of whose encounter with the Dragon there may be somewhat said to qualifie the matter; though not to justifie it altogether. For by the *Dragon* if wee understand the Devill, that old malicious *Serpent*, (*τὸν ὄφιον ἀρχέγονον*, as *Ignatius* calls him) and by the combat betwixt our blessed Martyr and that Monster; those many snares and baites which by the Devill were provided to intrap him: we may soon find how and in what respect *St. George* his fighting with the *Dragon* may bee justified; An exposition of that fabulous text occurring in the *Legend*, not forced unnaturally; but such as doth agree, as with the truth of story, so also with the words and meanings of some Authors, which have written of our Martyr. Certaine I am that *Metaphrastes* in an *Encomion* or *Anniversary*

Epist. ad Tral.

Anniversary Oration, made in the memory and commendation of our Saint; doth not allude unto it only, but affirmeth it. For thus that Author, speaking of those severall baits which had beene laid for the inveigling of this blessed man of God; *the kingdomes of the world, and the glories of them, the frownes and anger of the Prince, the terrours both of death and tortures: speaking I say of these, and how that all of them, and other the devices of that old Serpent, were by that noble Champion frustrate and deluded; hee concludes it thus. Licetbas igitur videre astutissimum Draconem, adversus carnem & sanguinem gloriari solitum, statimq; & sese efferentem; à juvene uno illusum, & ita despectum atq; confusum, ut quid ageret non haberet.* So hee; and this perhaps might give the hint to that report of his encounter with the Dragon. Which I the rather doe beleeve, partly upon the credit of the Author called *Discipulus de tempore In festo S. Geor.* who reckoning up the severall priviledges of St. George, makethis the second; that he had killed the Dragon, *s. e. the Devill: secundo quod Draconem vicit, qui significat Diabolam.* But I am moved hereto more specially, because *Hosmian* having in briefe related the constant sufferings of our Martyr, concludes at last, that such his noble constancy was the occasion of that fable which after was reported of him by *Iacobus de Voragine*, touching the killing of the Dragon. For so *Hosmian*, *hac autem illius constantia & fortitudo in vestra fabula isti locum dedit, qua legitur apud Iacobum de Voragine, &c.* And this may also seeme to be intended by *Hermannus Schedel*, in his work entituled *Chronica Chronicorum*; where he doth joine together the Martyrdome of our St. George, and his encounter with the Dragon; both as it were one act or undertaking, *Et velut alter Curtius Rex sexta Romanus, vel Codrus Rex Atheniensium, pro patria liberatione sese inter necem ad Draconis occisionem, & martyrii tolerantiam, dedit:* as hethere hath it.

(5) For farther prooffe of which, and that this exposition on that fabulous text, as before I call'd it, is not unnaturally forced, but suitable unto the truth of story; and in all likelihood agreeable to their intents, who gave the first

G

hint,

hint, and occasion to the fables in the Legends: let us behold a while the portraiture of *Constantine* the great, erected in the same figure in a manner, and to the same intent and purpose. Of him wee need not make report, how great a victory he had against that enemy of mankinde, in his promoting of the faith; and ruining those Heathenish Temples consecrated to impiety and the Devil. After which glorious conquest, and the establishing of true Religion in all the quarters of his Empire, ἐν γραφῆς ἐψηλοτέτω πίνακι, &c.

*Euseb de vita
Constant l. 3. c. 3*

hee caused his portraiture to be erected up on high, in a faire table for that purpose, and at the entrance of his Palace, that so it might be obvious to the eye of every passer. Over his head the Crosse, that venerable signe of mans redemption: and underneath his feet, that great and working enemy of man, the Devil, cast downe into the lowest deepes, under the figure of a Dragon: τὸν δὲ ἐχθρὸν καὶ πολέμιον θῆρας, ἃ ἔἐκκλησίαν τοῦ θεοῦ δια τῆς ἁγίας Λαοῶν πολιορκήσονται τυραννίδος, καὶ βυδοῦ φερόμενον, ποιήσας ἐν δράκοντι μωροφῆ:

The reason why hee caused himselfe so to be portraied, to shew, no doubt, how great and notable an overthrow hee had given the Devil: but why hee made the Devil in the liknesse of a Dragon, was in allusion to the Scriptures, where he is call'd a Serpent; and in the *Revelation*, more particularly, a Dragon. So witnesseth *Eusebius* in the words immediatly following, δράκοντα γὰρ αὐτὸν (the Devil) καὶ σόλιον ἔριν, ἐν προφητῆς θεοῦ βίβλοις ἀηγόρως τὰ λόγια.

(6) To the same purpose also, and on occasion not much different, at the least as he conceived it, did *Sigismund* the Emperour, and King of *Hungary*, erect an order of Knighthood, which he entituled, *Of the Dragon*. He had bin fortunate in many several battels against the greatest enemies of Christ, the *Turkes*: and he had also labored with much diligence to ruine and suppress the *Hussites*, the greatest enemies of the Roman Church then being, of the which hee was Protectour. This last, not onely by persecutions privately, and force of armes in publique; but by procuring the two Councils of *Basil* and *Constance*, to be assembled; where the poore *Hussites* were condemned, their cause un-

heard;

heard; & the chiefe Patrons of their cause adjudg'd unto the fire. Proud of his fortunate successe in these great enterprizes, he instituted this his military order of the Dragon; so called because his Knights did beare for their Device, a Dragon falling headlong: pour tesmoigner que par son moyen le Schisme et l'heresie, Dragons devorans de la religion, avoyent esté vaincus, et supplantez. And this (saith he that made the book entituled *Les estats du Monde*, translated since by *Grimston*) to testifye that by his meanes, the Dragons of Heresie and Schisme, which otherwise had destroyed religion, and devoured the Church; were vanquished and suppressed. Much like to this in the Device, is the *French Order* dedicated to Saint *Michael*, instituted by King *Louis* the II. not long after, anno viz. 1469. Vnto the collar of which Order, there is fastned the picture of S. *Michael* the Archangell, combating with the Dragon of the internall deepes: aureaque imagine S. Michaelis Draconem infernalem proster-

De origine Ma-
nantis, pectus insigniente. So saith *Hospinian*. But this in refer-
ence rather to the encounter of St. *Michael* with the Dragon in the *Apocalypse*.
nash. l. cap. 59.

(7) With these the portraiture of *Constantine* above mentioned, and the two military Orders of S. *Michael* and the *Dragon*; St. *George*, as hee is commonly expressed in picture, holdeth good proportion and correspondence. His picture, as in the present times we use to draw it, but *ab initio non fuit sic*, it was not thus from the beginning: For I have read it in the life of *Theodorus Syceotes*, commonly called *Archimandrita*, or *Chiefe-Abbot*, borne in the time of the Emperour *Iustinian*: that then S. *George* was only pictured as a faire young man richly arrayed, and of an hayre somewhat enclining unto yellow. For so *Elpidia* doth describe him in the relation of her dreame, to this her Grandchild *Theodorus*, as *Surius* tels us, out of one *George* a Priest, the Scholler of this Abbot. *Vidabam, fili mi dulcissimo* (these are old Grandams words) *adulescentem valde formosum, splendidis vestimentis ornatum, aureaque fulgentem comam; & illi similem, quem pro S. Georgio eius historia cernimus*. Thus was hee pictured, anciently. But in the mid-

Tom. 2. in vita
Theod. Archim.
p. 37.

dle times, he was presented to the common view more like a man at armes, mounted upon a Courser; a young maid kneeling by him, and a fierce Dragon thrust through with a Speare, gasping for life: just as we see him painted (but that there is no mention of the yong maid) on our common Signe-posts. A picture which in the darker and more ignorant times, was thought to represent that story which was then published in the Legend; and which, since it hath beene otherwise resolved by the learned of both parties, that it did only represent some mystery or allegory; hath not a little exercised their wits and fancies. *Perkins* will have it (as before we noted) to bee in former times a representation of our Saviour, who vanquished the Devill for the deliverance of his Church; in which conceit many Divines had concurred likewise, which wee then noted also out of *Charles Stephanus*. *Baronius* doth conceive it to bee the picture of some State or Country petitioning (according to the customs of those times) the ayd and helping-hand of so great a Saint against the violence of the Devill. *In virgine n. illa typus exprimitur (more majorum) provincia vel civitatis alienigenis, qua adversus diaboli vires tanti martyris impleret auxilium.* *Villavincensius* and *Hyperius* have applied it to the civill Magistrate, whose principall endeavours ought to aime at this, that they defend the Church from the covetous tyranny of the Oppressour, the old Serpent. Doctor *Reynolds*, as he prefers this last conceit before that of *Baronius*; so doth he seeme to prize his owne, both before this, or any other. With him the meaning of the emblem (or picture emblematicall) must bee this; that all true Christians, whom the Apostle calls Gods husbandry, might learne hereby how much it doth concerne them to make warre against the Dragon, and to destroy him with the sword of the Spirit. *Ve sciant omnes Christiani, quos nos pro Dei appellat Apostolum, I Cor. 3. militandum sibi adversus Draconem, Apocal. 12. eumque Dei gladio confodendum.* So hee in his *pralections* on the *Apocrypha*; and the same words almost, repeated in his book *de Rom. Idololatria*. For my part, I rather choose (for why in such variety may not I also

Cap. 5. Sect. 3.

In Annot. ad
Ro. Mar. Ap. 23

Praelec. in A-
poc. 355.

L. 1. c. 5. Sect. 22

also assume the liberty of conjecture) to make it, at the least in part, historical, as being thus contriv'd of purpose, in those times, and by those men which most affectionally were devoted to our Martyr, to publish to posterity how bravely he resell'd the Devil, how constantly hee persevered in the profession of his faith; the whole Church praying with him, and kneeling (like the Virgin) by him, in that holy action; that G. O. D. would give him strength to subdue that enemy, the Dragon. Any, or all of these may perhaps be tolerable; and so no question but they are, as conceits and fancies; without the least prejudice to the truth of story. Historical truths (the substance still remaining what at first it was) are many times, either impaired or improved by fictions, allegorical applications, and illusions. Examples of the which are infinite and obvious, but none more notable then the frequent allegories made upon Paradise by the Fathers, which yet conclude not any thing against the locall being of it.

(8) How long the picture of St. George hath been commended to us in this Knightly form, I cannot easily determine; only I will be bold to say, that it is not very moderne, or of small standing in the Church, as may be gathered out of the History of *Nicophorus Gregoras*. This Author was by birth of *Greece*, and wrote the History of that declining Empire; beginning at the yeere 1200, and ending it anno 1344, about which time it is conceived, that he was gathered unto his fathers. In the eighth booke (hee wrote eleven in all) there is a memorable story of S. Georges Horse, which for the rareness of it, and that it is so proper to the cause in hand, it shall not grieve me to relate, nor any Reader to peruse. *Primo Quadragesimo Sabbato, cum postridie orthodoxorum Imperatorum & Patriarcharum proclamanda esset memoria, tum quoque Theodorus Logotheta generalis, a vespera adnocturna sacra illa de mare accessit. Medio vero sub nocte, me astante, et Theodorici audiente, quidam ab Imperatore adest, novum illi nuncium apportans, &c.* On the first Saturday in Lent, the Commemoration of such godly Emperours and Patriarchs as had departed in the Faith, be-

addit.

Bellar. de
Scrip. Eccl.

ing the morrow after to bee solemnized ; it pleased the
 Lord high Chancellour *Theodorus* (for so on the authority
 of *Maurusius* in his *Græco-Barbara*, I thinke good to ren-
 der *λογος* : I say it pleased him) to be present with us,
 according to the custome, at those night-watches. A-
 bout the time of midnight, I standing neare him, and
 hearkning to divine Seruice, a Messenger in all the haste
 came to him from *Andronicus* the Elder, then our Em-
 perour, telling this strange newes, and desiring his o-
 pinion. But now (saith hee) when the Souldiers of the
 Guard, (*Milites Imperatorij*) were going to their rest,
 there was a fearfull neighing, heard so upon the sudden,
 that it made all of us amazed ; the rather, because there
 were not any Horses then about the Court, all of them
 carried in the evening far off unto their Stables. This tu-
 mult not yet quieted, another noise of the same kind, but
 greater then the former, was heard unto the Emperours
 Chamber, who presenly dispatch'd a Servant to enquire
 into the matter. The servant did as was commanded,
*Sed nihil audivit aliud, nisi ab equo in quodam palatii pariete an-
 te vitricis deipara sacellum, quem Paulus olim pictor præstantiss-
 mus effinxisset, D. Georgium pulcherrime sustinentem, esse edi-
 tum, &c.* The servant did as was commanded, but
 heard no other noise than what did seeme to him to issue
 from the picture of a certaine horse, bearing S. George
 upon his back ; which *Paul* the famous Painter had
 long since painted on that part of the Pallace-wall
 which is close by our Ladies Chappell. This is (saith
 he) the message which I am commanded to deliver, and
 to acquaint you also, that his Majesty desires your pre-
 sent counsell. *Ad hæc Logotheta jocosus, Gratulor tibi
 (inquit) Imperator futuros triumphos, &c. quibus auditis, At
 tu quidem inquit Imperator isto responsu exbilarandi mei gratia
 usus, rem ignorare visus es: Ego autem dicam tibi. Nam ne pa-
 tres nostri nobis tradiderunt, equus iste alias ad eundem modum
 binnyt, cum Baldwinus Latinorum Princeps, à patre nostro pul-
 sus urbem amissurus esset.* The Chancellour repairing
 upon these summons to the Emperour, found him ex-
 cceedingly

ceedingly disquieted ; and therefore sportively accoasting him, I doe my Leige, said hee, congratulate those noble triumphes which the so lusty neighings of St. *George's* horse portend unto you. To whom the Emperour replied, It seemes my Lord, that you of purpose to compose my thoughts, and make mee merry ; will not take notice of the matter : but I am able to instruct you in it. For I have heard upon good credit, that this picture of an horse neighed formerly, as now it did ; just when that *Baldwin* Emperour of the *Latines* in *Constantinople*, was beleagured by my father, and the City taken. So farre the story. All wee will note from hence, is this, that *Baldwin* mentioned in the History, began his reigne anno 1227 ; and that *St. George*, both in his time, and long before, was painted mounted on his Horse ; which is as much as I desire, for my present purpose.

(9) *Saint George* thus pictured, cyther by way of *Hieroglyphicke*, as some conceive it ; or of *Historicall* representation, as I rather should conjecture : it was not long before the vulgar, οἱ πολλοὶ καὶ φορητότατοι, as *Aristotle* calls them ; had improved it into a Fable. And now *St. George* must be ennobled for the killing of a Dragon, which hee never saw ; and ransoming of King *Nemo's* Daughter, for in the *Legends* there is nothing told us of his name. Iust as upon the *post-suff*, the *Normans* fram'd that doughty tale of *Saint Romanus* and the Dragon ; or those of *Orleans*, the no lesse memorable story of *Saint Aignans* stone. Which being so, the people thus affected, by reason of those pictures, which did then commonly expresse *St. George* ; and the composers of the *Legends*, willing to countenance those fictions, which were already of good credit with the people ; it became generally received. The rather, because the Author of the *Legend*, then in most esteeme, was not of ordinary ranke : a man of speciall eminence for his Workes, & Learning, Archbishop of a chiefe city in *Italy*, and of good credit for a long time together in the Court of *Rome* : I meane *Jacobus de Voragine*, whom in this case, the Cardinal *Baronius* justly blames, for making that an History, or a Fable

Annot. in Rom.
Mar. Apr. 23.

rather, which was in all Antiquity, intended onely for an emblem. *In nullis enim quæ recensimus S. Georgij actis antiquis, quicquam legitur ejusmodi; (viz. the killing of the Dragon, &c.) sed à Jacobo de Voragine absque ulla majorum auctoritate; ea ad historiam referuntur; quæ potius in imagine illius typum exprimunt, &c.* And it is also worth our noting, that this invention of the Dragon is proper onely to the *Latines*. For though the portraiture of *St. George* bee still made amongst those of *Greece*, as it is commonly with us of the *Western Church*; yet there is nothing to be found touching the story of the Dragon in any of their Authors that I have met withall in my present search. All I shall adde is this (which may perchance be else objected) that *De Vogaine* did frame his Legend according to the common fame, and the expression of *St. George* in common pictures; and not the pictures made according to the fancy and tradition of the Legend. For it appeares out of *Nicephorus* above mentioned, that this our Martyr had bene portraied in this fashion long time before the *Latines* were expuls'd *Constantinople*, which hapned in the yeere 1260. Whereas *Jacobus de Voragine* began to be of credit, at the soonest, anno 1278, and as it is conceiv'd by others, not till the yeere 1290. which before we noted.

(10) But to proceed; the Legend thus composed, and by such a man, and so agreeable unto the humour of the people; no marvell if it found a willing entertainment in the publique Service of the Church: so that in tract of time the Legend or *historia Lombardica*, for so the Author calls it, became a principall part in the *Roman Breviary*. *Bona Brivarianus* pars, quod quidem ad lectiones monachis actinet, ex *Lombardica desumpta est, licet verbis paululum immutatis*. So saith *Wicelinus*: & we well know how justly he might say it, as in the generall, so also in the particular of *St. George*. For in an old booke which I have long had in my custody, entituled *Hours B. Mariae, Secundum usum Sarum*: We have this history of *S. George*, and of his Dragon, thus framed into an Anthem; and as it there appeareth, appointed to be sung on his publique Festival; the Anthem thus.

O George.

*O Georgi Martyr inclyte,
Te docet laus & gloria,
Prædicatorum militia ;
Per quem puella regia,
(Existens in tristitia
Coram Dracone pessimo)
Salvata est. Ex animo
Te rogamus corde intimo,*

*Ut cunctis cum fidelibus
Cæli jungamur civibus,
Nostris ablatis sordibus :
Et simul cum lætitia
Tecum simus in gloria ;
Nostraq; reddant labia
Laudes Christo cum gratia:
Cui sit honos in sæcula.*

George, holy Martyr, praise and fame
Attend upon thy glorious name,
Advanc'd to Knightly dignity ;
The Daughter of a King by thee
(As she was making grievous moane,
By a fierce Dragon, all alone)
Was freed from death. Thee we intreat
That in Heaven we may have a seat ;
And being wash'd from every staine,
May there with all the faithfull raigne :
That we with thee together may
Sing gladly many a sacred Lay,
The gracious throne of Christ before,
To whom be praise for evermore.

(11) So was it in our *Ladyes Horary*, or *horarium*, according to the use of *Sarum* ; and so no question in other of their publique *Service-Bookes*, untill the reformation of Religion began in *Germany* by *Luther*, made those of *Rome* bethinke themselves, and make some necessary reformation also, in such particulars as were most scandalous and offensive. A reformation not only of their manners, which since the difference began, have beene strangely mended ; nor of their Doctrine onely, which since the opposition, hath been wondrously altered and refined : but also of their *Breviaries*, of their *Missals*, and other parts of their publique *Liturgies*. A matter first attempted, at the beginning of the breach, by *Pope Clement* the seuenth, who using in it the assistance

*vicelinus in E-
pist. dedicat.*

stance of *Franciscus Quignonius* (hee was then Cardinall of *Santa Croce*) lets in them onely the histories of some few Saints of either sexe, of which there was lesse scruple; ca- sheiring all the rest, which gave occasion of offence. *Vnde non imprudenter scribit Clemens (sept.) Pont. Rom. ad ius op- era Franc. Quignoni, qui historiolas aliquot Sanctorum utriusque sexus, cum Christo in Paradiso conregnantium, succincte iuxta & eruditè describit, inque Rom. Breviarium inseri curavit. Om- nium calumniaribus ansam amputans, qui fabulas non historicas in Templis recitari clamitabant.* So mine Author hath it. Af- terwards, a [more exact and perfect reformation of the *Missal* and the *Breviary* was resolved upon in the *Trent- Councell*; together with an *Index* to bee made of all such Bookes as were thought fit either to be prohibited, or no- ted with a *Deleatur*. But by the hasty breaking up of that Conventicle, (for so the *French King* called it in his letters to the Prelates there assembled) the whole businesse was referred unto the Pope: by his unerring Spirit to bee de- termined and concluded. *Præcipit S. Synodus, ut quicquid ab illis (to whom the matter was committed) præstitum esset, Sanctissimo Rom. Pont. exhibeatur: ut ejus iudicio atq; autori- tate terminetur, & evulgetur:* So was it done accordingly: the *Missals*, *Breviaries*, *Rituals*, *Pontificals*, *Catechismes*, *Diur- nals*, and all the severall *Horaries*, *Officiums*, and such like *Manualls* belonging to our *Ladies* service; being corrected first by Pope *Pius Quintus*, and after recognized by *Clement* of that name the eighth. The use we make hereof is this, that those to whom that weighty businesse was commit- ted, have left *S. George* his ancient place in the *Roman Li- turgies*, accounting him as one of those, *quicum Christo reg- nant*, which now reigne with *Christ* in *Paradise*; and that they have exploded out of their *Missals* and their *Breviaries*, the story of the *Dragon* onely as being fabulous and of- fensive.

Sess. 25. prop. fin.

(12) And now what is there else, which any one of *Calvins* party, any of those which have denied *St. George* a being, can further question? It is alleadged by *Doctor Cracanthorpe*, to prove *St. George* to be *non homo*, an allego-

ry,

ric, and a symbol; that even *Baronius* doth confesse it: and for a further prooff, *Baronius* is produced to tell us on his knowledge, *Picturæ Georgij qua eques armatus effingitur, &c.* That *viz.* the ordinary pictures of Saint *George* have more in them of an embleme, than an History. What then? *Baronius* doth conceive Saint *George* so pictured, (as we see him in full stature, with his brave Horse and the fierce *Dragon*, in St. Sepulchres in *Paris*;) to be an embleme, a Symbol, or an Hieroglyphicke. But yet *Baronius* doeth not thinke that St. *George* himselfe was an Hieroglyphicke onely, or an embleme. This is an argument, much like that other which we met withall before; wherein *Baronius* himselfe must testifie against himselfe, that the whole story of St. *George*, was nothing else but a forgery of the *Arians*: whereas indeed he spake it only of one old Legend in particular, writ by the *Arians*, as hee thought of their *Alexandrian*. And this may also be replied to Doctor *Boys*, who tells us twice for sayling, how roundly Cardinal *Baronius* hath taken up *Iacobus de Voragine*, for his leaden Legend of St. *George*. If they or any other for them, have more to say, it is as I conceive it, that Article as yet not answered, touching *Dacianus*; and the apparant contradictions which are betweene our witnesses, in that particular. Which argument or exception rather, wee doubt not but to satisfie with as much ease, as those before it: when we have taken out Commission, for the examination of witnesses on our party; in whom such an apparant contradiction is suspected. In the meane time, I thinke we may with good assurance of these mens quietnesse heereafter, turne our whole strengths upon that adversary which hath done us greatest injury. Even upon them, who seeme to censure *Calvin* as too meeke and modestly disposed, in so great a quarrell: and thinke S. *George* not wronged inough in being thought *No man*, *the issue of an idle braine*; unlesse he rather bee esteemed a wicked and ungodly man, a bloody *Arian*. *Calvinus itaque moderatissime agit adversus Pontificios, ubi de Georgio quem invocant, Lib. 1. cap. 5. ita loquitur, quasi nullus unquam, non quasi impius existisset.* The rest which followes in the Doctor, *viz. cum spectans ut in-*
terfelleretur.

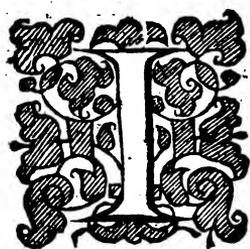
terfellorum Draconis, non ut Cappadocem is but a shift to save the matter, as before we noted. On therefore unto his opinion, the ground and proofes whereof, are in the next place, to be examined.

CHAP.

CHAP. VI.

(1) *An entrance to the History of George the Arian Bishop.* (2) *The controversie stated, and drawne up to three conclusions.* (3) *George frequently mistooke for Gregory in ancient writers.* (4) *A rule to rectifie their errors touching George and Gregory.* (5) *George put for Gregory in Athanasius Epistle ad Orthodoxos :* (6) *As also in his Tract de Synodis Seleuciz &c. and in Philostorgius.* (7) *An answer to some other passages in Athanasius.* (8) *Cappadox used proverbially for a lewd and wicked man.* (9) *George proved to be no Cappadocian, out of Nazianzen.* (10) *George borne at Epiphania in the Province of Cilicia.* (11) *Two maine objections answered, which may probably be brought against Ammianus and his testimony.*

(1)



T was, as I conceive it, a wise and necessary course of *Casca*, a Roman Citizen, to publish by the common Crier, his Name and Pedigree: wherein hee gave the people notice, that whereas *Casca* was the name of one of those, which had conspired the death of *Caesar*, for his part, he neither was the Traytor, nor any of his kindred. The reason of which action, he thus gives in *Dion*, ἐν Κίμμα δημοθυμίας *Hist. Rom. l. 44. ἀπολέτοι* Quod *Cinna* nominis causa occideretur. The like device to this, is in the same Authour, reported of one *Varro*; and this device must we also now make use of, in our present businesse. For such was the most barbarous demeanor of one *George*, once an intruding Bishop in the Church of *Alexandria*, a furious *Arian*, and bloody Butcher of the true *Christians*: and so extremely odious is his name become, in the eares and hearts of all good people, that wee which love *St. George*, must by the common Crier, and publicke Procla-

Proclamation, make knowne his parentage, and acts, and sufferings. Otherwise it will bee with him as it was with *Cinna*, and hee shall suffer for those impious sinnes and cruell misdemeanours, which were done many yeeres after his transmigration to a better life. This therefore we resolve to do in *S. Georges* cause, but not this only. For we will first relate the whole History of *George* the Arian, his Country, his exploits, and manner of his death; in which how little is there which may have the least resemblance unto the story of our Martyr. That done, and Doctor *Reynolds* sufficiently answered, as I hope it will appeare, in the mere prosecution of the Story: we will proceed unto the birth, and parentage, and constant sufferings of *St. George*; and to those testimonies after, which all the Ages of the Church, not one excepted, successively have given him.

(2) And first wee must begin with the birth and Country of this Arian Bishop, which Doctor *Reynolds* doth affirme to be in *Cappadocia*. For thus he closeth up his Disputation in this present argument. *Ceterum cum Georgius quem*

De Idol. Rom.

l. 1. c. 5. Sect. 22.

Ecclesia orientalis & occidentalis pro Martyre colit, fuerit Cappadox; nec ullius Georgij Cappadocia, ut Martyris, nisi Ariani, mentio ab illo idoneo autore fiat: vel ista circumstantia demonstrat Georgium non Sanctum, sed Ariarium Martyrem fuisse.

In which wee have these three conclusions comprehended, 1 That the Arian *George* was a *Cappadocian*. 2 That *George* the Arian was reputed for a Martyr: And 3 that never any *George* of *Cappadocia* hath beene reputed for a Martyr, but *George* the Arian, in any Author worthy credit. Vnto these heads we must reduce the whole controversie; and we will handle each apart, that so the points in issue, may be more easily determined. This present Chapter wee shall spend in searching out the birth place of this Arian Bishop: the next in the description of his life and story, wherein wee soone shall see what an unlikely thing it is, that hee should ever be reputed for a Martyr. Vnto the third conclusion, which is indeed the maine of all, we shall devote the second part of this Discourse, and that wholly. My Readers I desire in the words of *Tully*, *us quod pollicitus sim, memoria mandent;*

orat pro Quinctio

dent; *facilius eos rem totam accepturos si hec meminissent.* And for mine owne part, *hec tria cum docuero, perorabo.*

(3) And first, as for the Country of the Arian George of Alexandria, I must confesse this once for all, that I am verily perswaded, that it was not Cappadocia, but Cilicia rather. For prooffe of which, and my proceeding in that prooffe, I must commend that admonition of *Baronius* touching George and Gregory, which hee proposeth to his Reader, as very serviteable to this purpose: *Ob nominis quondam similitudinem & alia plura simul convenientia, magnas inter Veteres Scriptores reperiri ambages, dum interdum apud eos Georgius pro Gregorio nuncupatur, vel Gregorius vice versa pro Georgio ponitur.* The likenesse of their names (saith he) and many more particulars in the which they doe agree, hath beene occasion of no few difficulties & perplexities in the ancient writers; whiles George sometimes, *Librarium visio*, by the transcribers fault, is put for Gregory, and sometimes Gregory for George. Both of them, though at severall times, supplanted *Athanasius*; both setled in the Church of Alexandria by force and violence; both cruell and tyrannicall in their way of government; both stout and resolute Champions of the Arian faction. So that agreeing in so many severall circumsstances, and being both of them of a very vile and lewd condition; their names are many times mistaken, and their acts confounded in approved Authors; that being frequently ascribed unto the one, which belongs properly to the other. Gregory, as we shall see anon, was a native of Cappadocia: this by forgetfulnesse or mistake, or both, by *Socrates*, *Sozomen*, *Nicephorus* and others, is affirm'd of George. George without doubt, was by the Alexandrians torne in peeces; which on the same mistake is by *Theodoret* affirm'd of Gregory; and, against right and reason, countenanced by *Baronius*. Gregory, saith *Theodoret*, having with great cruelty preyed upon his flock; was by them slaine at last in a wretched manner, (*ἰσ' αὐτῷ τῶν πᾶσ' διαφάπει*) so smarting for his old offences. Nor have the writers of those times, confounded them together, as before we said; but shewed much ignorance, or carelesnesse at least,

Ar. 341. N. 12. / addit.

bist. l. 2. cap. 4.

least, of their affaires : as in their stories they have tendred them unto us. Witnesse that tale of *Socrates & Sozomen*. concerning *Gregory*; viz. that presently upon his coming unto *Alexandria*, the Arians themselves removed him thence, and *George* was settled in his roome : because (say they) ἦσαν τῷ αὐτῷ δι' Ἐαν (ωὐκ ἔσπον), hee was not thought sufficiently to promote the cause. (Compare this passage with that other of *Theodoret*, and marke how they agree together.) But the encyclicall Epistles of the Councell of *Sardica*, which wee may better trust, extant in *Athanasius*, and the same *Socrates* and *Sozomen*, affirme the contrary; viz. that he continued there untill his deposition, by the decree and sentence of that Councell. And *Athanasius* tells us, that ten moneths after, that is to say, after the ending of that Councell, this *Gregory* deceased : and that *Constantius* thereupon invited *Athanasius* (not *George*) with great honour to his Church, εἶτα μὲ μῆνας πέντε τελευτήσας Ὁ Γρηγόριος μεταπέμπεται ὑπὸ Ἀθανασίου μὲ μῆνης πέντε, &c. This, with some other things that follow, shew us how ignorant the Historians of those times were in the businesse then on foot : how little credit is to bee given to any of them, in the particulars of these two Arian Bishops, *George* and *Gregory*.

Ad solitar. vit.
ageni. grad. p.
863.

(4) Therefore to set the businesse right, and once for ever, to rectifie those errors which arise in this mistake ; I will by way of a Chronology exhibite a briefe view of the estate of holy Church, as then it stood ; even from the first investiture of *Gregory*, till the death of *George*. Know then that in the yeere 341, was held the Councell, or the conventicle rather of *Antiochia* ; where *Athanasius* was deposed, and *Gregory* design'd successour. Anno 342 *Gregory* came to *Alexandria* ; and by *Philagrius* one of the Emperours officers (not *Syrianus*, as *Socrates* and *Sozomen* confusedly have told us) was put into possession of that Church and Bishoprick. About the end of this yeere also died *Eusebius* of *Nicomedia* ; the principall supporter of the Arian heresie. Anno 346 a Councell was appointed in the City of *Sardica*, and there assembled the next yeere immediatly following ; where *Gregory* and other Bishops of that party were

were exaufterated; the Orthodox being restored unto their Churches. Anno 348, the Emperour *Constantius* wrote in a threatening stile unto *Constantinus*, his brother, touching the restitution of *Athanasius* to his Church, according to the sentence and determination of that Synod: and in the yeere 349, *Gregory* being then deceased, hee was permitted by *Constantinus* to returne unto his people. Anno 350, Prince *Constantius* treacherously was murdered by *Magnentius*, who usurped his Empire; whereupon followed warres between *Constantinus* and the Tyrant, during which warres the Arians suffred *Athanasius* to live in quiet. Anno 353 *Magnentius* being vanquished, and *Constantinus* sole Commander of the Roman Monarchy; hee bent his whole endeavours to oppresse the Orthodoxe professors: and in the yeere ensuing, began againe to practise the remove of *Athanasius*, using therein the service of *Syrianus* and *Heraclius*, two Imperiall officers. Anno 356, *Athanasius*, having beene condemned the yeere before, in an assembly of the Arians held at *Milaine*, and now in danger of his life by *Syrianus*, abandoned *Alexandria*: the Arian *George* by the commandement of *Constantinus*, succeeding there into his place. Anno 359. was held a Synod at *Selencia* in the lesser *Asia*, where *George* of *Alexandria* was deprived by an adverse party amongst the Arians themselves: who notwithstanding, going thence to *Alexandria*, plagued and oppressed the people of it more then ever. Anno 361, being the second yeere of *Julian* the *Apostata*, this *George* was violently done to death by the *Alexandrians*. This sayd, we shall the better iudge when any of our Authors speake of *Gregory*, and when of *George*.

(5) The ground thus laid, we will make search into such passages in *Athanasius* and others, which seeme to make the Arian *George*, a *Cappodocian*: And first in his *encyclicall* epistle, *ad Orithodaxum*, wherein hee doeth relate the history and successe of his owne affayres: hee tells us this; how all things being then in quiet in the Church of *Alexandria*, the Governour of *Egypt* produced a mandat from the Prince, wherein it was declared, *Georgium Cappadocem natione pro P. 944. Gr. Lat.*

H

successore

successore mihi datum, that George the Cappadocian was design'd his successour. The Greeke text reads it, *ὡς Γεωργίου* πρὸ ἐν Καππαδοκίαις εἰσπαρχομένου διαδοχῆς μου, &c. which rather may be readred, George coming thither out of Cappadocia was design'd his successour; if one would quarrell the translation, which I will not doe. It may bee secondly objected, that *Philagrius*, who in the same Epistle is entituled

P.944. Gr. Lat. Orm. 21.

ὡς Γεωργίου ἀνατολίτης, the countryman of this George the Bishop, is in S. Gregory Nazianzen said to be a Cappadocian, as we grant he was. I have alleadged these places both together, because one helps to satisfie and refell the other: this passage of *Philagrius* making it plaine and evident, that Gregory and not George, is the man intended. My reason is, because *Philagrius* is here said to bee the instrument of

Athanas. ib.

Ad solitar. vit. agent. p 815.

Georges cruelty: *ὡς ἐν ἑτέρῳ Ἀρχιεπισκόπου*, and then Governor of Egypt. But *Athanasius* tells us first, that this *Philagrius* was by the Arian faction in the Court made Governor of Egypt, of purpose to invest Gregory not George in the See of Alexandria, *ὡς ἐν ἑτέρῳ ἐπιμαρτυροῦντος ἑαυτοῦ*, &c. *ὡς Ἐπιμαρτυροῦντος ἐξουσίας*, as he there hath it. He tells us secondly, how after Gregory was deprived and dead, as before is said,

Ad h.

Ibid. p. 829. 842 843. 867.

he was restored himselfe unto Alexandria, and there continued, till Syriaque first, and after *Dionysius* and *Philarius* began anew to persecute the poore Alexandrians. The persecution thus begun, and *Athanasius* fled, the Emperour sent his letters for his apprehension, using therein the service of one *Heraclius*,

P. 843.

ἐποδοῦντος πρὸς Γεωργίου τὸ ἀποσταλέντος πρὸς τὸ βασιλεὺς κατακρίνεται. the forerunner (as hee calls him) of one George, sent by the Prince to be their Bishop, or indeed rather his informer. Afterwards that *Heraclius* associated to himselfe *Cataphronius* and *Faustinus*, for the more through execution of the Emperours pleasure: and that this

P. 1478

Apol. de fuga. p. 704. Gr. Lat.

George being now Bishop, made one *Sebastian* Captaine of the Garrison, his property and engine wherewithall to afflict the people. But of *Philagrius* not a word, as any way employed in that time and businesse. Adde hertunto that in that place *ad Ortbodanos*, George is related to bee sent to

P. 944.

Alexandriam ἢ τὴν ἑκείνην, either by *Eusebius*, or at the

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the least (for the Greeke phrase will beare them both) by those which held with him the same faction. Which may be verified of *Gregory*, but not well, of *George*; *Ensebinus* being then alive when *Gregory* was designed for *Alexandria*; but dead long time before this *George* came thither, as before we shewed. I adde further, that *Athanasius* having there pursued the history of *Gregory*; doth in the end of that Epistle tell us this, that when the Arians saw that *Gregory* whom before he spake of, was by the Church deposed and anathematized, τὸτε ἕκκατα Γεωργιον ὑδὲ τοῖς αὐτοῖς Ἀριανοῖς P. 949. ἀπέσειλαν, they after sent one *George*, as it were of purpose to be the Bishop of that City. The carriage of which *George* he doth in briefe present unto them.

(6) This very answer we must make to two other arguments, both more particularly, in shew, for the point in hand: one out of *Athanasius*, the other out of a Manuscript of *Philostorgius*. First, it may be objected out of *Athanasius*, that he in his Epistle *De Synod. Armin. & Seleuc.* doth expressly call this *George* a *Cappadocian*. Καὶ οὗτὸν τὸν Γεωργίον P. 912. Gr. Lat. τὸν Καππαδόκιον, τὸν ἐκκλησίᾳ ἀπὸ τῆς Ἀλεξανδρείας, λόγος ἰδέσθαι. There is (saith he) no consideration to be had of *George* the *Cappadocian*, who was ejected or cast out of *Alexandria*. But here say I, and so *Baronius* doth conceive, that this must needs be meant not of *George*, but *Gregory*: because it may be verified of *Gregory*, that he was ἐκκλησίᾳ ἀπὸ τῆς Ἀλεξανδρείας, ejected or cast out of *Alexandria*; but of *George* it cannot. For *Philostorgius*, whom *Nicephorus* calls θεομισῆς, a Lib. 1. cap. 1. man odious to God; we are inform'd by *Photinus*, that hee was an Arian, and wrote an Ecclesiasticall history, but so false and partiall, that it might rather be entituled ἡσκόμιον Cap. 20. ἢ αἰρετικῶν, the hereticks *encomium*. This *Philostorgius*, Master *Patrick Young* communicated to me in an old Greek Manuscript. Hee tels us this, first that *Constantinus* having Lib. 3. driven *Athanasius* from *Alexandria*, ἀρτίχρηστος τὸν δὲ τὸν Γεωργιον τὸν ἐκ Καππαδοκίας, &c. caused to be consecrated in his roome, one *George* of *Cappadocia*. And not long after that, on a threatening letter sent from the Emperour *Constant*, who favoured *Athanasius*, *Constantinus* did by an Epistle mandatory

To
Ladhi.

mandatory revoke George from Alexandria; ἀλλ' ὁ ἔχει τὸν
 αὐτὸν παρεῖδα Καππαδοκίαν ἀρίστα, &c. And he accordingly
 return'd by Cappadocia, his owne Country, καὶ διήκουσεν
 καὶ αὐτὸν ἐπιποσέβη, and there bestowed the remnant
 of his time, busied alone about himselfe. This seemes ex-
 presse to make this George a Cappadocian; but it is not so.
 For neyther of these passages are meant of George, but of
 Gregory only: the last serving as a Commentary, to explain
 the first. My reason is, because Constantinus is there sayd to
 have revoked the Arian George, upon a threatning letter
 sent unto him from his brother Constans: which was imme-
 diately upon the rising of the Councell of Sardica. Now
 Constans, as before we sayd, was killed some yeeres before
 this George was sent for Alexandria: and it was Gregory, not
 George, which was removed uppon these letters, as is evi-
 dent in Chronologie. This yet confirms me, that these mis-
 takes of George for Gregory, have made George a Cappado-
 cian; and nothing els.

(7) Hitherto it is evident, that Athanasius (notto say a-
 ny more of Philostorgius) hath beene mistaken in his words:
 may wee not probably conclude, that in that which fol-
 lowes, he hath beene mistaken in his meaning. It's true, he
 tells us in his *Apol. defuga*, of this George, that hee was sent
 from Cappadocia, by the Arian faction in the country:
 ὁ παρ' αὐτῶν ἀποσταλὴς ἐκ Καππαδοκίας Γεώργιος, sayth the
 Greeke; ab ipsis e Cappadocia missus Georgius, as the Latine
 hath it. Georgius ex Cappadocia ab ijs missus, as in the tripar-
 tite history it is translated, This prooves indeed, that Cap-
 padocia was, as then, his habitation, the place of his abode,
 but not his country; for wee denie not that hee came from
 Cappadocia, and was there resiant at that time, when hee
 was sent first unto Alexandria. The like may be replied also
 to another passage in *oratione I. contra Arianos*, where it is
 sayd, that they, the Arians, for the promoting of their cause,
 had hired one George, out of Cappadocia, with an intent to
 send him to the Alexandrians. διὰ τὸτο γόνυ τῆ Γεώργιον ἀπο Καπ-
 παδοκίας πνὰ μιδωσέμενοι, ἀλοισιν ἀποστέλλαι πρὸς υμᾶς. &c.
 the text hath it. Where, to note so much by the way, the

Latine

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Pag 704
Cont

Pag 190.



Latine renders *μωροὶ ἄνθρωποι*, by *redemerunt*, and the word will beare it; which perhaps intimates, that they had freed a man lurking in *Cappadocia* (which was *Georges* scale) out of the danger of the Law, wherein hee stood; because they found him active, and like to make an able stickler, in the Arian heresie. These therefore saying in the maine, at least the cleerenes of the prooffe; let us consult such places which in that Reverend Authour doe more cleerely call him a Cappadocian: and they are two, both in the same epistle *ad solitariam vitam agentes*. There doeth hee call him, *Γεωργιον τινα Καππαδοκικου ἀνδρωτων*, one George, a Cappadocian, or a man of *Cappadocia*. And in the close thereof, hee mentions the election, *Γεωργιον τῆς Καππαδοκίας* of George the Cappadocian. To these wee will adioyne that passage out of *Nazianzene*, where he is stiled *τῆρας ἢ Καππαδοκικον*, a Cappadocian monster, and not so only, but a Cappadocian, *ex ultiemis terra nostra sinibus oriundum*: borne in the farthest parts of all our country, (remember *Greg. Nazianz.* was that countryman) as the Latine hath it.

(8) For answer to these places, wee must first take notice, that George by reason of his great and many misdemeanours had forsooke the Court, wherein he was before in office: and was at that time, when hee was designed for *Alexandria*, lurking in *Cappadocia*, hiding his guilty head amongst them, and from thence sent, *ἀποταλῆς ἐν Καππαδοκίας*, as in *Athanasius*. Which sayd, we answer first, that probably *Athanasius* might be mistaken, and conceive that to be his Country, which was indeed the place onely of his refuge and abode. *Ex eo decepsus, quod quem constat visisse in Cappadocia, natum in ea provincia existimavit*, as in a like case, but not the same, *Baronius* hath it. I answer secondly, that the places cited in *Athanasius*, and that in *Nazianzencus*, are spoken there onely, as proverbiall kinde of speeches, then and before that time, in use: the Cappadocians being so lewd and infamous, that it became a proverbe, or a common by-word, to call a lewd and wicked man, a man of *Cappadocia*. *Erasmus* noted this, amongst his other *Adages*, where speaking of that by-word *τῆρας κυκλοπικόν*, a Cyclopiian monster,

fter, he adds that after that proverbiall kinde of speaking, *Nazianz. in orationem ad Athanasium*, calls *Atticus* (hee mistakes the man but not the thing) a most wicked hereticke, *τίρας η Καππαδοκίους* or *portentum Cappadocium*. The reason of the proverbe was, *ex eo quod Cappadocum gens improba esset & flagitiosa*; because the Cappadocians were so wicked and flagitious. So *Suidas* having told us, that *καππαδοκίον*, is proverbially taken, for *duplez malum*; adds in the next place this, *ταυτα καππαδοκίονα, Καππαδοκία, Κερίη, Κιλικία*, which he had from the Scholiast on *Calimachus*. The meaning is, that the three nations of the Cappadocians, Cretans and Cilicians, were of all others the most vile and worst conditioned. Nay he speaks plainer, as I take it, to this purpose, and tells us presently, *λέγουσι η Καππαδοκίους, η Καππαδοκίους η Κερίους*, which are the words heere used, both by *Athanasius* and *Nazianzense*. And howsoever the Cilicians, (which was the country of this *George*) are included also in the same proverbe: yet in comparison of the Cretans, who were *αει ψευδεις*, alwayes liars; and of the Cappadocians, who were the most enormously wicked: it may be thought, that they were onely added to make up the number: the Cappadocians being the most lewd of all the rest. For thus (to seeke no further) *Cicero* speaking of *Caesennius Calventinus*, a Roman borne, amongst a many other base and unworthy attributes, such as are *ardus, imbecillus, elinguis, negligens*; calls him at last, *Cappadocem*, a Cappadocian. Of which, this reason is assigned by *Freignius*, in his Annotations on the Orator; *Cappadoces enim male audisse ostendit proverbium*. So that for ought I see, the stile of *καππαδοκίονα* or *homo Cappadox*; and *η Καππαδοκία*, ille *Cappadox*, given him by *Athanasius*: and that of *τίρας Καππαδοκίονα*, *monstrum Cappadox*, repeated out of *Nazianz*, by *Geo. Cedrenus*, may rather signifie the manners and conditions of the man, then denote his country. And why not thus, considering that *fides Attica*, & *fides Punica*, *Græcum ingenium* & *tenebra Cymmeria*, and many others of that kinde, are commonly so used in the best Authers. Though *Cappadocia* had of late brought forth many Martyrs; and for that reason is commended

in some places, by *Nazianzeno* that country-man; yet in this present age it had produced as many monsters; which was enough to countenance and uphold the proverb, *Euphronius*, reckoned by the *Centurists*, amongst the hereticks of this age; *Auxentius*; *Gregory of Alexandria*, *Asterius*, *Eustathius of Sebastia*, *Theophrastus*, and that arch-Heretick of his time *Eunomius*, were all of them Cappadocians. Nor is it strange, that *Nazianzeno* should soule the phrase, himselfe a native of that country; for speaking this Oration at *Constantinople*, as he did, it was no more unseemly in him, to call a fellow, such as *George* was, by the old proverb, *monstrum Cappadox*: then should *De Moulin*, at such time as he was in *London*, have called the *Pox*, in Latine, *morbus Gallicus*: then *Bera* living in *Geneva*, should call the same disease by the name of *Scabies Gallica*, as indeed hee doeth; speaking of *P. Caroli*, in his history of the life of *Calvin*.

(9) Suppose we so, that *monstrum Cappadox* in *Nazianzeno*, and *homo Cappadox*, and *ille Cappadox* in *Athanasius*, be taken as proverbiiall kinds and formes of speech; yet *Nazianzeno* expressly tells us, *ex ultimis terra nostra finibus oriundum esse*, that hee was borne in the remotest parts of all his Country, which was *Cappadocia*. Indeed Saint *Gregory* so calls him in the Latine Copies, which makes the matter somewhat plaine; but looke upon the Author in his owne Language, and it will hardly bee so good a proofe as was intended. The Greeke text only hath it, *ἐκ τῆς ἐξαιπῶν τῆς ημετέρας, ὀρεινῶρον*, comming with haste and violence, or howsoever comming, travelling, or setting forwards out of the farthest parts of all these Countreyes; which well agreeth with that of *Athanasius* before alleaged; where it is said, that he was sent from *Cappadocia*, *ἐκ Καππαδοκίας ὀρεινῶρον*, to take possession of the Church of *Alexandria*. That in this place, *ὀρεινῶρον* is to be renderd *oriundum*, and that conceived to signifie as much as borne; is, as I take it, not alone besides the minde of *Nazianzeno*, but against it rather. *Nazianzeno*, as in that Oration, hee hath set downe the sufferings of *Athanasius*; so those especially which were inflicted on him

by the meanes of *George*, that *Cappadocian* monster, as hee there calls him. He ushers it, or brings it in with this p^ramble, *μια ἡ προσβολὴν ἢ χαλεποτάτη*, that there was one assault against him (which was this of *George*) more rude and violent, than any hee before had suffered; and then addes presently, *ἀλλὰ μοι παρατίθει τὸ φίλον ἔδαφος*, &c. But here (saith hee) I must a little speake in defence of my native Country. And what is that? *ἡ γὰρ ἡ ἐρασίαις ἀλλὰ ἢ προσελομῶν ἢ πονηρία*: For wickednesse and vices are not to bee imputed to the Country, but unto those who have made choice of it for their habitation; that being famous for its piety (conceive it in the production of so many Martyrs;) but these unworthy of the Church in which they are new-borne and new-begotten. I say, those which have made choice of it, for such the meaning is of *προσελομῶν*, being a participle of *προσελεμῶμαι*. The word is so used by *Plutarch*, where hee informes us of *Camillus*, that being made *Dictator*, *ἵππαρχον ἢ ἐκείνου ἢ αὐτοῦ προσελομῶν Κορήλιον Σκηπίωνα*: he chose *Cornelius Scipio* his *Magister Equitum*, or Commander generall of the horse. And so in other Authors also, *Bilius*, though like a Paraphrast, hath in this place and passage rightly exprest the meaning both of the word, and of the Author, thus, *Improbitas non patria, sed ipsi qui animi inducibus eam elegerunt*; that not the Country is to be accused as lewd and vicious, but they who on mature deliberation had made choice thereof for their abode. So that it seemes by *Gregory*, that *George* the Arian (who gave occasion, as is plaine, to this Apology) was not a native, but a stranger; one that made choise of *Cappadocia* for his lurking hole, his place of habitation.

In Camillo.

(10) But put the case that *Athanasius* in those places calls *George* a *Cappadocian* properly, and not proverbially; & that in *Nazianzen* it be cleerly testified, that he was born in *Cappadocia*, which is yet not proved: I answer thirdly, that possibly both of them may be deceived: my reason is, because it is expressly said in *Ammianus Marcellinus*, who lived about these times, and whose report may well be taken, that he was borne in *Epiphania*, a chiefe City of *Cilicia*; and

as

as it was given out, in a Fulling Mill. *In Fullonio natus, ut ferebatur, apud Epiphaniam Cilicia oppidum, auctusq; in damnata complurium, contra utilitatem suam, rei que communis, Episcopus Alexandriae est ordinatus.* The old bookes read it, *in fulio*, and *in fulio*, but mended by Gruterus out of the *Auto-graphum* of Faucherius, where by the way, *ut ferebatur*, is notto be referred to *apud Epiphaniam*, but to the words precedent, *in fullonio natus*; so pointed in all the copies I have seene; and Englished so by Doctor Holland, though hee mistake himselfe in the word *in fulio*. This is particular indeed, both for the Province, that it was *Cilicia*; and for the place, in *Epiphania*, none of the meanest of that Province; and for the house more specially, as it was reported, *in fullonio*, in a fulling mill. What can bee more expresse then this, the house, the City, and the Prouince cleerly noted; all in plaine termes, and such as needs no commentary. *Baronius* saw this truth, and did ingenuously confesse it. For how soever at the first hee tels us on the credit of some ancient writers (*utroque Cappadoces fuisse veteres scriptores tradunt*) that *Gregory* and *George* were both of them *Cappadocians*; yet he concludes at last, convicted with this testimony of *Ammianus*, that *George* was to bee reckoned as a native of *Cilicia*. *Ceterum ex testificatione Ammiani* (saith the Cardinall) *neesse est eosdem discriminari patria; siquidem Georgius nequaquam Cappadox verè fuit, sed Cilix, Epiphanius civitate oriundus.* I am not ignorant that one of the *Præfures* of *Cappadocia*, was called *Cilicia*: but I know also that *Epiphania* was a City of *Cilicia*, properly so called, an entire province of it selfe. Nor was it seated on the borders, which might any way entitle it to *Cappadocia*; but in the mid-land countries, farre inough from *Cappadocia*, and more inclining to the South border, if to any, towards *Simus Issicus*. Thus *Ptolomy* reckoning the mid-land Cities of *Cilicia*, *ἡς ἰθὺς Κιλικίας*, *Cilicia* properly so called, doth rank them thus: *Cesarea penes Anazarbum*, 68. 30. 37. 0. & *Epiphania*, 69. 30. 36. 20. and *Issus*, in almost the same both longitude and latitude, 69. 20. 36. 26. Its true; that *Greg. Nyssen* in his discourse against *Eunomius*, published

A. 1. 340. N. 35.

first

Lib. 5.

ad h.

not

not long since by *Gretferus*, doth call this *George*, *Tarbasthenites*; which whether it might be some adjunct of his family, or the name rather of the place, where he was most conversant, I am not able to determine. Once I am sure, that I have sought in *Strabo*, *Pliny*, *Ptolomy*, and in *Stephanus Byzantinus*, and whom not? but cannot meet with any towne which might so denominate him, except it should be *Tarbastus*, which *Strabo* counts among the *Cites* of the *Pisidians*, a nation neere upon the confines of *Cilicia*. It is also true, that *Nyssen* calls him in that place, *Ἰωάννης Καππαδοκίω*, the *Cappadocian*: which may occasion some to thinke, that *Cappadocia* was his Country; and that *Tarbasthenis*, or some such towne of *Cappadocia* was his birth place. For there hee tels us, how *Georgius* the *Tarbasthenite*, then vexing and molesting the *Alexandrians*, *Actius* that arch-hereticke came unto him; *ἑλθὼν ἐλαφρὸν ἔχων ἢ τὸ ἰσοβρομίδιον ἢ περὶ στήντων καὶ Καππαδοκίᾳ*. a man inferiour unto none, in flattering and in soothing up the *Cappadocian*. Heere *Καππαδοκίης* questionlesse is to bee understood proverbially. Els how improper were it, should any say, that *Georgius* the *Tarbasthenite*, (supposing that *Tarbasthenis* was a towne of *Cappadocia*) being at *Alexandria*: found *Actius* the forwardest, no man more, to flatter, and to humour the *Cappadocian*. Iust as a man should say, that *Iohn* of *Oxon*, when he dwelt at *Amsterdam*, found *Iohn* of *Leyden* very apt to sooth the English man. A forme of speech too harsh and rugged to be taken properly.

L. 1. p. 301

(11) Two things there are that probably may be objected against the testimony of *Ammianus*: the first that *Nazian*. and *Nyssen* (if they call him *Cappadox*, and *monstrum Cappadox*, properly, and not proverbially) being that countrymen; are to be sooner credited then any hee that was a stranger. Secondly, that one heathen is not to be beleaved before so many Christian writers. I answer first unto the last, that it is neither strange, nor any way, unfitting in matters such as this, to rectifie the error and mistakes of a Christian Author, by the more perfect observations of an heathen. To instance once for all. It is affirm'd by *Ephraim*,

phanus, no careless writer, that *Constantius* father to *Constantine* the great, was sonne unto the Emperour *Valerian*. Heres. 69. N. I.
 Εὐάριτος υἱὸς Ἰωάννου ἁγίου Κωνσταντίνου ἢ Κωνσταντίνου υἱοῦ Ἰωάννου, υἱοῦ Οὐαλεριανοῦ βασιλέως. This is an error question-
 lesse, in *Epiphanius*, and no dishonour it is to him, as I take
 it, to have his error rectified out of *Trebellius Pollio* an hea-
 then writer, who thus, according to the truth draws down
 his genealogy. *Claudius* (saith hee) *Quintillus* & *Crispus* in D. *Claudius*.
fratres fuerunt, Crispi filia Claudia, ex ea & Eutropio genitus
Constantius Caesar. I know not any who in this will not
 assent rather to *Trebellius Pollio*, although an heathen, then
 to *Epiphanius*; and why not then to *Ammianus*, who is so
 punctuall and exact; rather then unto *Athanasius*, *Nazi-*
anzan, or *Myssen*, who speake in generals. But then it is re-
 plied, that *Nazianzen* and *Myssen* were themselves of *Cap-*
padocia; and therefore to be trusted more then *Ammianus*,
 in matters of their owne Country. I answer, that Saint
Basil also was a *Cappadocian*, and tels us, that *Eunomius* that
 arch-heretick was a native of *Galatia*. *Εὐνόμιος ἁγίου Ἰσχυρίου*, Adver. Eunom.
 as the father hath it. But *Sozomen* who was of *Cyprus*, saith l. 1. in initio.
 that he was of *Cappadocia*, borne in the City called *Draca-*
ra. Whether of these shall wee beleevve *Basil*, who was that L. 7. cap. 17.
 countryman, or *Sozomen* who was a stranger? *Barnimus* in-
 clines to *Basil* (as almost who would not) and thinks that
Sozomen was deceived. No marvell, for the Cardinal had
 not seene that tract of *Myssen*, above mentioned, where *So-*
zomen is justified, and *Basil* in this case abandoned. *Myssen*
 in that discourse brings in *Eunomius* upbraiding *Basil*, and
 saying of him, that hee was ὕβριστης, ποροπετής, καὶ ψευδής, L. 1. p. 43.
 false, and slanderous. And why all this? ὅτι ὁ Καππαδοκίω
 ὄντως, Γαλατίω ὀνόματι. because forsooth hee had affirm'd
Eunomius to bee a *Galatian*, being indeed a *Cappadocian*. If
 so, as soe it is, I see no reason but that both *Nazianzen* and
Myssen, though that countrymen, might be as wel deceived,
 in making *George* to be a *Cappadocian*, he being a *Cilician* ra-
 ther: as *Basil* was in making this *Eunomius* a *Galatian*;
 whereas indeed hee was a *Cappadocian*. Other authorities
 which perhaps may bee produced from *Socrates* and *Sozo-*
men,

men, and other writers since those times, I list not ponder. For it is evident, that as they have confounded *George* with *Gregory*, and otherwise bewray much ignorance in the affaires of holy Church in these times and ages; so where they seeme to speake out of *Nazianzene* and *Athanasius*, they either were misguided by their error, or else mistaken in their meaning. It is not therefore yet apparant, that *George* the Arian was by birth of *Cappadocia*, which is the first of these conclusions which wee have deducted out of *Doctor Reynolds*: nay, it is rather evident, that hee was a native of *Cilicia*. But put the worst, and let the Arian *George* be a *Cappadocian*, as he would have it. Suppose it so, yet what can this supposall prejudice our blessed Martyr? What prooffe is this, that *George* the Arian must bee *George* our Martyr, because the Arian is conceived to bee borne also in *Cappadocia*. Then either must all *Cappadocians* be infected with that heresie; or else all *Georges* at the least which were of *Cappadocia*. And what will then become of *George*, a *Cappadocian* too, most likely; whom *Nazianzen* in his Epistles calls ἀδελφον καὶ συνδιδάκτον, his fellow Minister and brother; ἀνδρα τῆς ἐξουρέτων ἡμῶν, &c. a man both profitable to the Church, and most deere to him. Was he an Arian also, because a *George*; a *George* of *Cappadocia*? I need not presse this further, but proceed unto my next *Antithesis*; viz. that *George* the Arian was never reckoned for a Martyr.

Epist. 126.

CHAP. VII.

(1) *The life of George the Arian before he was appointed Bishop.* (2) *His butcherly behaviour in that holy Dignity.* (3) *Degraded in the Council of Seleucia.* (4) *An Aversion of Orusius in making George the Laodicean to be the same with him of Alexandria.* (5) *Georges returns to Alexandria the occasion of his death.* (6) *Not done to death for his religion, by the Gentiles.* (7) *Never reputed as a Martyr in the Christian Church.* (8) *Actius not made Deacon by this George of Alexandria.* (9) *George not accounted for a Martyr amongst the Arians.* (10) *The infinite differences between the Arian George and Saint George the Martyr.* (11) *A briefe touch at the residue of Doctor Reynolds arguments.* (12) *Sir W. Rawleighs resolution in received opinions.*

(I.)



HE next of those conclusions, to the which we have reduced the present controversie, is, that the Arian *George* was never reckoned for a Martyr. The contrary is affirm'd by Doctor *Reynolds* out of *Epiphanius*. We shall see what hee saith hereafter, having laid open first the life & manners of this *George*; that we may know thereby how little there was in him, which might merit that opinion. His birth-place, as before we noted out of *Ammianus*, was *Epiphania*, one of the principall Cities of the Province of *Cilicia*: his parentage obscure and base, and his conditions answerable. *Nazianzen* informes us of him, „ that hee was *πονηρὸς τὸ γένος, πονηρὸς τὰ ἔθη διὰ τὸν ἄνθρωπον*, a *Orat. 21.*
 „ man of a bad stock, and worfe qualities; *ἔλεγον ἐλαδδε-*
 „ *εἶον μετρηκῶς, ἔτι τὴν ἑπιστάτην ἐπιμαρτυροῦντες*, &c. not any way en-
 „ nobled in his knowledge, nor affable in his conversati-
 „ on; no nor so much as making any shew of godlinesse,
 „ or cloaking his impieties with faire and specious pretexts,
 „ but

„ but apt to any bold attempt, and a most proper instru-
 „ ment to disturbe the common quiet. In his beginnings
 „ a most base and servile parasite, the common Fly that
 „ sucked at every table; so fitted for that businesse, that all
 „ his words and actions did seeme to have no other end,
 „ then filling of his belly only. His first preferment was
 „ an office, of all others the most base and fordid; *δορυ δωρ*
 „ *κρεών ὑποδοχία*, &c. the Caterer forsooth, or Provisor ge-
 „ nerall of hogs-flesh for the army. In which hee bare
 „ himselfe so ill, that at the last, he was even forced to take
 „ himselfe unto his heeles; & as the custome is of vagabonds
 „ (*ἄφ' ὁδοῦ γέδων*) never to tarry long in any place; untill at
 „ last he fell like an Egyptian plague, upon the Church of
 „ *Alexandria*, ἐσταύθη ἢ ἡ ἄλλης Ἰακωβί, καὶ ἡ κακουρία αἰρήχεται.
 „ And here, saith *Gregory*, hee left off his roguing, and be-
 „ gan his villanies. So *Athanasius* tels us of him, that hee

Ad solitar. vitæ
ageni. p. 861.

was *ὑποδότης ἐν Κωνσταντινῶν παμμακρῶν χοιρῶν*, entrusted
 with the keeping of provisions in *Constantinople*. But being
 found to have abused his trust, *σφετερίζετο πάντα*, and
 made use of all to his owne profit, he was faine to fly; and
 found, it seemes, no place of safety, till hee came to *Cappado-*

Ibid. p. 344.

cia. For this cause *Athanasius* as before he call'd him *Γεώργιον*
παμαιορέγον, *George*, the devourer of the store; so now hee
 brands him with this marke, *Γεώργιον ὁ διωχθεὶς ἀπὸ τῆς οἰ-*
κουμένης, a fellow that was chased and hunted over all the
 world. But being of the Emperours religion, who stooode
 mainly for the Arians; and of a suble head withall, for the
 dispatch of great affayres: the Arians made his peace, re-
 decm'd him, (*μειδιώσαμβροι*) in *Athanasius* language; and with
 the Emperours power and favour sene him to *Alexandria*.
 So *Sozomen* relates, that hee was setled there in the roome
 of *Gregorius*; *ὡς καὶ δραστήσιος, καὶ ἀπὸ ἄτο το δόγμα ἀνοδοῦ*
 ©. As being active in his wayes, and a stout champion of
 that sect.

Ora. 1. contra
Arianos.

Lib. 3. cap. 6.

(2) *George* thus appointed Bishop, was put into posses-
 sion, by the imperiall officers there being; his cariage, pre-
 sently upon his entrance, exceeding violent and bloody.

Apol. de fuga
p. 704. Gr. Lat.

εἰς ἑλδων τῆ πτωρακιοσῆ, &c. as in *Athanasius*. He made his
 entrance

“ entrance in the holy time of Lent, and presently after the
 “ end of Easter weeke, there was no other tidings to bee
 “ heard in *Alexandria*, then violent casting of the sacred
 “ virgins into prison, committing of the Suffragan Bishops
 “ to the custody of the men of warre, forcible spoyleing of
 “ the houses both of the fatherlesse, and widow; and other
 “ misdemeanours of that barbarous and hostile nature.

“ τῆ δ' ἐβδόμῃ μὲν τῶν ἀγίων πνευματικῶν, &c. But in the
 “ weeke immediately after *Whitsontide*, the people on some
 “ solemn fast (ἡ λαὸς νηστεύσας) gathered themselves toge-
 “ ther in the Church-yard to their devotions; not tarry-
 “ ing in the Church, because they had no heart to receive
 “ the holy mysteries, with *George* their Bishop. This com-
 “ ming to his knowledge, he presently sent out unto *Seba-*
 “ *stian*, then captaine of the Garrison, and by Sect a *Mani-*
 “ *chee*; to arme his forces, and repayre to his assistance.

(Where by the way, *Marvaile*, and that not a little, that they
 which made *St. George* an *Arian*, because of the identitie of
 names; have not made *St. Sebastian* also an Hereticke of
 the *Manichees*, on the same reason.) Upon this mes-
 sage, *Sebastian* hastened with his band, and even upon that
 sacred day (it was a Sunday) made an assault upon the
 people in the place. The veiled *Virgins* were brought
 forth unto a flaming fire, and threatened death; in case
 they would not yeeld to the condemned Opinions of
 the *Arian* Hereticke: Such of them as continued con-
 stant in the Faith, being immodestly despoiled of all their
 garments; and buffeted so cruelly upon the face, that
 long time after, it was a matter of some difficulty to know
 who they were. No lesse than forty men were violently,
 and after a strange manner, torne in peeces: the rest
 more mercifully dealt withall, and banished. Τὰ δ' ἑσώματα

“ τῶν πεπελευκέντων, ἐν τοῖς ἰδίοις ἀποθησαύται, &c. As for the
 “ bodies of the slaine, they would not give them to their
 “ friends and kindred, that so they might be honestly bu-
 “ ried; but kept them privately at home, the better to de-
 “ light and satiate their eyes with that bloody spectacle. So
 true is that of *Phobius*, that *George* had done such horrible
 and

Asban. ut supr.

In Athen.

Heref. 76. in
initio.

and barbarous cruelties in that poore City; *ὡς τὸ τοῖς Ἑλλήσι
καὶ χριστιανῶν τοῖς μὲν πάντα, φιλαρθερωμάτων νομίμων* that even the
greatest persecution, rayed by the Gentiles, might in com-
parison heereof, be reputed mercifull:

(3) Vnto his tyrannies, let us adde somewhat of his a-
varice and extortions, whereby he also vexed and troubled
the poore Alexandrians: And heereof *Epiphanius* tells
us, that hee spoyled many of the citizens of their fathers
goods, that he had tooke into his hands the farme of ni-
tre, (*πλὴν τῆς ἑν ἀπορίας*) and of the salt-pits, and the mono-
polie of Paper: making a gaine, *ἀρχὴ καὶ τῆς λαμπρῶν πορφυρέων
πινυγῶν*, out of the least and vilest matters: that he establish-
ed a new order of Beere-carriers, (*Lellicary*) in the
Church, and restrayned them to a certaine number; not
suffering any but those by him appointed, to have the
buriall of the dead: and this not out of any care to see
them decently interred, *ὡς αὐτὰ ποιούμεν βυβλίου* but gree-
diness of filthy lucre; not to say any thing (sayth hee)
of his lusts and cruelties. Thus farre, and to this purpose,
Epiphanius. Which his misgovernment in his place, being
informed against him in a Councell holden in *Saleucia*, anno
358. or thereabouts; found plausible entertainment there
amongst some of them, who were united in a faction a-
gainst him: by whom hee legally and judicially was depri-
ved of his ranke and dignity; some other things concur-
ring, to exasperate mens mindes against him. The case was
this. The Fathers heere assembled, intended, as it seemes,
some mitigation in the points of Controversie then on
foot, and therefore did declare our blessed Saviour, to be of
a like Substance with the Father, though not the same. So
that the difference now was onely in a letter, as made the
difference but little lesse: The *Nicens Creed* pronouncing
CHRIST to be *ὁμοούσιον*, of the same Substance; and this af-
firming him, to be onely *ὁμοιόσιον*, of the like substance. To
which decree, this *George*, a peremptory and stubborne A-
rian, would not yeeld; for which, with other matters proo-
ved against him, he was sentenced to be degraded. I say,
with other matters prooved against him, because wee read
in

in *Sozomen*, that they of *Egypt* had accused him in the Councell of rapine, such & other contumelious crimes;

ἡ ἀρπαγὴν καὶ ὑβρίων Γεωργίου κατηγόρου ἐν Αἰγυπτίοις. As that Author hath it. Lib. 4. cap. 16.

(4) In this Seleucian Synod was present also another *George*, Bishop of *Laodicea*, a City of *Syria*, an Arian also, or one at least which did not favour the *Homousians*, for so they call'd them.

Γεώργιος ὁ Λαοδικείας ἐν Συρία ἐπίσκοπος. So *Socrates*. But yet, it seemeth, ὁ δὲ ἄνθρωπος μισούντων τὸ ὁμολογεῖν. Socr. lib. 1. c. 102.

a peaceable and quiet Arian; one who not only willingly subscribed unto the Canons of that Councell, but also made himselfe head of a party against *George* of *Alexandria*, in the behalfe and cause of *Cyril* of *Hierusalem*. This *Cyril* being a learned and a godly Bishop, had a cause dependant in that Synod;

and those which were professed and peremptory Arians, did purpose to depose him: that so there might be roome to settle in *Hierusalem*, a Prelate of their ownefaction. But on the other side there was no want of such, who though they loved him not for his Opinions, which were true and Orthodox, did yet admire his learning, and respect his person. Hereupon the Councell was divided into two parties or factions: wherof the one was governed by *Acacius* Bishop of *Cesarea*, and *George* of *Alexandria*; the other by this *George* Bishop of *Laodicea*, and *Sophronius* of *Pompeopolis*. And after the determination of the Councell, there is this mention of him in the same Author, that he did doubtfully declare himselfe in the points of Doctrine then questioned: sometimes abetting the Decrees of the Seleucian Synode; and sometimes more inclining to the opinions of the Arians; καὶ ἴδεν ἵν' ὁμοιον ὁμολογεῖται καὶ ἴδεν τῶν παλαιῶν, Ἄνδρ' αἰς τὴν Ἀρριανῶν ἀποκλίνας διέξεν. Gr. Lib. 36. Lat. 102.

Which being so, I doe the rather wonder a strange mistake in the learned *Drusius*, who makes this *George* the Laodicean to be the same with him of *Alexandria*. For in his Notes upon *Sulpitini Severus*, ad pag. 149, he hath it thus; *Georgius Laodicea Episcopus, Cappadox, Arianorum princeps* 70: and afterwards, ad pag. 156, *Georgius Alexandria Episcopus à Constantio constitutus, cum prius fuisset Episcopus Laodicensis.*

odicensis. Which words of his, first make the Laodicean *George* to bee of *Cappadocia*; and afterwards translate him unto *Alexandria*: but neither rightly. And thus wee see how Doctor *Reynolds* first confounded *George* the Arian with *S. George* the Martyr; and *Drusus* confounded *George* the Laodicean with *George* the Alexandrian. There is another *George* Bishop of *Alexandria* too, mentioned in *Photinus* as the Author of a booke concerning *Chrysostome*: *iste* *biblioth. cap. 96.* *δε εστιν ομοιος εν ερω ου ομοιος η παρομοιος*, but who he was (saith he) and in what time hee lived, I am not certaine. I wonder some or other hath not resolv'd the doubt, and made him also *George* the Arian, that so wee might have had a whole messe of *Georges*, and all but one.

(5) But to returne unto my story. No sooner was the Councell ended, but *George* prepared himselfe for his returne to *Alexandria*: however that he stood degraded by the sentence of that Synod. It seemes he was a man; not to be daunted with complaints or censures: for presently on his returne, he fell upon his former courses, plaguing aswell the Gentiles as the Christians, who would not be in all points of his opinion. By meanes whereof, and that the memory of his former cruelty and rapines was still fresh and piercing, he became generally hated; so hated, that there wanted nothing to dispatch him, but some fit occasion. What this occasion was, is by divers Authours diversly related, though all agreeing in the maine. Our Ecclesiasticall Historians agree jointly, that the Emperour had given him licence to convert the Temple of *Mithras*, or the sun, which had beene long time out of use, into a Christian Church: and that the Christians finding in it great heaps of slaughtered bodies, which had beene offered to that idoll, expelled them to the publicke view; thereby to make the irreligion and impiety of the Gentiles, the more odious. Nettled with which, they fell together on their Bishop, whom before they deadly hated, and slew him in the very place. By *Ammianns Marcellinus* it is thus related, that passing once by the goodly Temple dedicated to the *Genius* of the place, (perhaps that consecrated to *Serapis*) with many of the

the people, according to the custome, wayting on him: *flexis ad edem ipsam luminibus, quomodo, inquit, stabit hoc sepulchrum*: Casting his eyes upon it, after a scornfull fashion, how long (said he) shall these old ruines continue undemolished? Vpon report of which, the Gentiles furiously enraged, and hearing in the very nicke, that their Governour was newly dead; they greedily apprehended both the occasion, and the opportunitie; not quieting themselves, till they had torne the man so hated, into almost a thousand peeces. On both sides it is well agreed in the maine and substance; though differing a litle, in the circumstance: both parties, as well the Christians as the Gentiles, testifying this, that as his life was bloody, so his death was shamefull.

(6) I say his death was shamefull, in that it was inflicted on him, for so vile a cause; it being a most certaine truth, that *causa, and not p̄na, facit Martyrem*. For howsoever probably the Gentiles might begin the uproare; as loth to see themselves derided, and their Temples ruined; yet the whole people generally were interested in his death; all greedie of revenge for those many injuries, which they suffered by him. Of any yet, that say he died, either to witness to the truth of the holy Gospell, or for the testimony of a good conscience: I must confesse my selfe to seeke. Sure I am *Epiphanius* tells us, that he was not done to death in the defence of Gods truth and Gospell, and hee reasons thus; *λέξει δ' αὖ τις πάλιν ὅτι ἕως τελευτήκοιτο, ἐκ ὄντος ἐμάρτυρον, &c.* *Heref: 76.* But some perhaps will say, was not this *George* a Martyr, that suffered these things of the Gentiles? yea verily, saith he, had he indured those miseries in testimony of the truth; or had that cruell death betide him through the malice of the heathen for the confession of his faith in Iesus Christ; then had hee beene a Martyr, and indeed a chiefe one; *ἐκ τῶν ἢ τὸ αἶπρον διὰ τῶν εἰς χεῖρον ὁμολοῦντων, &c.* But this, saith he, was not the cause of *Georges* suffering; but rather for that all the time of his being Bishop, hee had oppressed the people, despoiled them of their goods, and many other wayes incensed them; all the particulars whereof wee have

Lib. 22. cap. 28.

shewne already. Let *Ammonius* tell the story, and he prepares the way unto it with a relation of those many insolencies wherewith he had provoked that people. As namely, that he had incensed the Emperour against them, accusing them, *ut ejus recalcitrantes imperio*, of disobedience unto his commandments, and that forgetting that he was indeed a Bishop, *ad delatorum anse feralia desciscobat*, hee was become a tale-teller, an informer. And amongst other things, that hee had buzzed into the eares of the credulous Emperour, that all the houses in the City which had beene built by *Alexander* the great, at the publique charges, *evolutumētis ararij accedere deberent*, ought to be answerable and accomptant unto the Exchequer. Which his ill offices being fresh in memory, and meeting with a people that were apt to mischiefe, they greedily apprehended, the occasion offred, to dispatch the Tyrant. Consult with *Nazianzen*, and he will easily informe you, that not the Gentiles only, but the Alexandrians generally, *ὁ ἦν Ἀλεξανδρίων δὴ μὴ ἐν εὐσκόρτες τῶ ἀφ' ὧ τῶ ἀμεταίαν*, not able longer to indure him, inflicted that most miserable death upon him. Nay, *Socrates* and *Sozomon* both say expressly, that this execution was by some men imputed not at all unto the Gentiles; but to the friends and fautors only of *Athanasius*: and the matter well made up, if so the Gentiles may be drawne to take part among them. For which cause they produce the letters of the Emperour *Julian* unto those of *Alexandria*; out of which they observe, and rightly, that not the Christians severally, but the people joyntly, are condemned for it. *Socrates* gives this reason of it, *Ἐρμῆν ἢ Γεώργιον*, &c. for *George*, saith hee, had long beene very burdensome and grievous unto all the City: *καὶ διὰ τὸ τοῦ ἐξουχίαν εἰς φιλονημίαν τὰ πάντα*, and thereupon the multitude were easily inflamed to tumult and sedition. And which is most of all, if *Athanasius* may be credited, as no doubt he may, the Gentiles of all others had least cause to disaffect him, he being, as his actions shewed him, *μὴ βλαβὸς χειριστὸς, ἀλλὰ ζήλων μᾶλλον τὰ ἦν εἰδῶτων*, more zealous of their Idols, then of the Christian faith, which he understood not. All pregnant proofes that

George.

Orat. 21.

Socr. l. 6. 3.

Orat. 1. contra
Arian. p. 290.

George the Arian was done unto that shamefull death, not for religion which hee regarded not, but for the many villanies which he had committed.

(7) I have the more at large related the whole History of this bloody tyrant, because wee may the sooner see, how little probability there is in this, that he should ever steal into that credit in the Church, as to be reckoned for a Martyr. Wee doe not doubt to make it evident anon, that our St. George was honoured as a Saint and Martyr, in the time of Pope *Gelasius*, yea and before, during the life also of St. *Ambrose*. Suppose wee then, that *George* the Arian suffered death anno. 361, about which time St. *Ambrose* flourished, though not yet a Bishop, and that *Gelasius* entred upon the Church of *Rome* anno 492. Let this, I say, be granted, or let it only be supposed; and shall we thinke it possible, that in so small a tract of time, if not the same time, the Church should bee so much mistaken, to honour such a barbarous and bloody Tyrant for a Saint? This is, me thinkes, not likely; and I must crave some longer time, before I dare beleve it. But *George* (say they) was by the Arians reckoned for an holy Martyr. What if he were? Shall wee conceive the Church to bee so carelesse of her selfe, and in her purest times, as to afford him roome in her common Calendar and Martyrologies, upon the comendation of the Arian Hereticks. I doubt it much. But what if we should make deniall to this *αὐτὸς ἴσα*, and say, that *George* the Arian was not reputed for a Martyr, no not by those of the same party? If wee should say so, I see not yet, what might bee justly said against us. Certaine I am, that *Epiphanius* saith, he was no Martyr, as before we noted. And I am also sure, that *Nazianzen*, instead of calling him a Martyr, saith of him, that he was ἰσχυρὸν καὶ ἀδύνατον, ὁ δὲ εὐσεβέλας ἠδοξασθῆναι, ὁ δὲ πῶτον καὶ ἀεὶ σπουδαῖος, a blast of wickenesse, a staine of piety, and a forerunner of the Deuill. Excellent evidence to informe us what opinion the Christian Church had entertained and recorded of him: how most impossible it is, that she should ever bee so carelesse of her selfe, or so forgetfull of the man and his many villanies, as to repute him for a Martyr. Certaine

taine I also am, that *Ammianus Marcellinus* hath recorded, that his accursed body being first torne in peeces, was afterwards consumed with fire: and all the ashes of it raked up together by the people, and cast into the sea: And this they did, lest else they might be recollected, and a Temple built in honour of them: even as we see it done (saith hee) to others of the Christian religion, who suffering grievous torments, and dying in a constant perseverance in their faith, are by that Sect entituled Martyrs; *Idemque* (saith he) *ne collectis supremis, ades illis exstruerentur, ut reliquis, qui deviare à religione compulsi perituros cruciabitores penas, ad usque gloriosam mortem intemerata fide progressi, & nunc Martyres appellantur.* So then, it is affirm'd by *Epiphanius*, that hee was no Martyr; by *Marcellianus* that his ashes were all cast into the sea, that so he might not bee reputed as a Martyr: and therefore by what good authority it may bee proved, hereafter, that he was reckoned for a Martyr, we are yet to seek. Which being so, I cannot choose but marvell, how *Epiphanius* is produced by Doctor *Reynolds* first, and afterwards by *Innius*, and by *Polanus*, as a reproover of I know not whom, some certaine *Quidams*, some *imprudens Christiiani*, for worshiping the Arian *George* as an holy Martyr. For in the place alleadged, that reverend Father writing against the *Ammoi*, tels us this of them, that their Founder was one *Asius*, promoted to the dignity and office of a Deacon by that *George* of *Alexandria*, who was so cruelly torne in peeces by the people. Which told, hee makes a query, not as from them, but of himselfe, whether the man that had so suffered by the Gentiles, might not bee justly called a Martyr, and thereunto returns an answer negatively, that hee was not so to bee accounted, as before wee noted from that Author. Not one word more then this in *Epiphanius*, touching the Arian *George* his being reckoned a *nonnullis*, for a Martyr; and therefore we must leave both this, and the *Fortunatenus coli capit*, which comes after, to his bare assertion.

(8) But put the case, that *Epiphanius* had affirmed, as much as Doctor *Reynolds* would faine have him; viz. that

George

2ib. 22.6.29.

Hart. 76.

George the Arian, was by the *Anomai* reckoned as an holy Martyr; what shall wee say if *Epiphanius* were mistaken in the grounds of his opinion. In the conclusion of that passage, he tells us, that he did relate the history of this *George*, for no other reason, but that he was to speak of *Actius*, the founder of that sect, τὸν ἑαυτοῦ κατασταθέντα διάκονον, who by this *George* was made a Deacon. What then if *Actius* were not made Deacon by this *George*? then certainly as *Epiphanius* was mistaken, so had the *Anomai* no pretence of reason, to worship *George* the Arian as an holy Martyr. For *Actius* in very deed, was not made Deacon by this *George* of *Alexandria*, but by *Leontius* Patriarch of *Antiochia*. So *Socrates* in his Ecclesiasticall History, Ἀπὸ τοῦ ἱεροῦ αἰ. Lib 2. cap. 26. ῥήπου τοῦ ἀδριανου, ὁ δὲ Λεοντίου τῆς τῆς Ἀποχρίας ἐποποιεῖται, χει. & Luc. 28. ἐφορεῖται διάκονον. Which in the selfe same words is repeated also, by *Suidas* in his *Lexicon*. To the same purpose *Sozomen*, ἦν δὲ τότε (Actius) διάκονος τῆς Ἀποχρίαν ἐκκλησίας Lib. 4. cap. 11. ἡ δὲ Λεοντίου ἡγουμένου. *Actius* was made a Deacon of the Church of *Antiochia*, by *Leontius*. But not to trust to them only, whom we have formerly condemned for their unskillfull handling of the history of those times; *S. Athanasius* saith the same: viz. that *Actius*, because hee did support the Arian Heresie, was by *Leontius* made Deacon.

Lib 2. cap. 26. & Luc. 28.

Lib. 4. cap. 11.

De Synod. Ar. & Schem. p. 131

He ἔνευε, ἢ Ἀδριανὸν αὐτὸν ὁ ἐπίσκοπος διάκονον ἑτάρισεν, as that Father hath it. Its true, that *George* the Arian, did after entertaine this *Actius*, although not long. Which, whether it may be sufficient to make the *Anomai* so devoted to his memory, as that they onely should repute him for a Martyr, whom all men els detested as a bloodie tyrant: I leave unto the judgement of any tolerable Reader.

(9) Wee will proceed a little further, in search of those *nonnulli*, those *imprudentes Christiani*, as *Iunius* calls them; which are supposed to worship *George* of *Alexandria*, as an holy Martyr; and I would faine know who they were, and of what condition. We have already scene out of *Athanasius*, *Nazianzen*, *Epiphanius*, and *Anomianus*, how little there was in him which might merit good opinion, eyther dead or living. Extremely hated whiles he lived, as it is

Lib. 9. cap. ult.

in *Saxonen*, by all sorts of people. By those of better sort, and noble quality, as *ἡσυχαστῶν αὐτῶν*; for setting them at naught, and vilifying of their persons; and by the poorer rank of people, as *παραστῶν*, by reason of his tyrannies; and by the Orthodox professors as *ἡσυχαστῶν αὐτῶν ἕκαστων*; as forcing them to bee of his opinion in matters of Religion; and by the Gentiles, *ὅτι ἡ θύειν αὐτῶν*, &c. because hee had prohibited them to sacrifice, and hold their wonted festivalls; by all in generall, for whispering false and dangerous tales against them into the eares of the credulous Prince *Constantius*, as *Ammianus* hath recorded. Who now are left to worship *George* the Arian, as an holy Martyr? If neither of the better sort, nor of the poorer, nor any of the Orthodox professors, nor of the Gentiles; then all that possibly can be hoped for, is, from those of the Arian faction, and yet from such of them only, as were neither of the better sort, nor of the poorer; which were none at all. Adde, that as *Ammianus* tells us, hee was so generally hated, and by all indifferently, that no man proferd opposition in his defence, to preserve his person: which had they done they might without all question, have saved his life. *Potestantia, miserandi homines* (he meanes this *George*, *Dracontius* and *Diodorus*, that suffered with him) *ad crudele supplicium ducti, Christianorum adjumento defendi; ni omnes Georgij odio indiscrete flagrassent*, as that Author hath it. If so, if no man loved him whiles he lived; or rather if he were so generally hated, by men of all conditions; wee may beleeve in reason, that they were not very forwards, to give him any kinde of honour being dead. And for the Arian party, it is not to be doubted, but that in *Alexandria*, considering how long a sway that heresie had borne in those parts and countries; they had both power and strength sufficient, to have saved their Bishop, had they listd. So that we may, if that proceeding might be warrantable in a matter controverted; demand of Doctor *Reynolds*, or those that do allow his judgement, if they, or any of them, can bring us one *idoneum testem*, which saith, that *George* of *Alexandria*, was reckoned as a Martyr, even by those of the Arian party. I

am

am sure they cannot. Tis true *Baronius* saith it, but he onely saith it; and *Ammianus* whom he citeth, tells us no such matter. And for *Baronius* I hold him no *idoneus testis*, to be beleev'd upon his word; especially in things so long before him.

(10) But be it so. Suppose that *George* the Arian was of *Cappadocia*, and that he was reputed as a Martyr, by the *Anomei*, or the Arian heretickes; what prooffe is this; that therefore *George* our Martyr, must be their *George* the Arian? Surely none. And therein certainly Doctor *Reynolds* hath no other argument, then a conceit first, that so it might be; and afterwards a resolution, that so it should be. Not to disprove therefore that which is no otherwise affirm'd, then by conj. ture: wee will set downe in brieft the infinite differences, between our holy Martyr, and their *George* the hereticke. First in their times, ours suffering under *Diocletian*; theirs, under *Julian*: and in the cause, ours dying in defence of the holy Gospel; theirs, for the many insolencies, which hee had committed; and in the instrument, ours dying by the command of a cruell Emperour; theirs, by the hand of an enraged multitude; and in the manner of their deaths, ours being beheaded; theirs, torne in peeces: and in the disposition of their bodies, after death, ours being decently interd; theirs, burnt to ashes, and those ashes cast into the sea: and in their callings; ours being a professed Soldier; theirs, a Prelate: and in their parentage, ours being borne of noble parents; theirs, the sonne onely of a poore Fuller: and in their age, ours scarce attayning unto twenty; theirs, having runne through many offices; and ecclesiasticall preferments: and lastly, in the place of execution, ours being put to death in *Nicomedia*, the regall City of the lesser *Asia*; and theirs in *Alexandria*, the chiefe Towne of *Africa*: not to say any thing of their different countries, which is the matter controverted. If therefore *George* the Arian, must be *George* our Martyr, because the Arian *George* (for so we will suppose it) was a *Cappadocian*, and worshipp'd as a Martyr, (suppose that too) by the Arian heretickes: then russet may bee greene, and white may

may be yellow, because colours all ; or *Martin Luther* may be *Martin Marre-Prelate*, because both *Martini*. But of this inference it is enough to say a little : and therefore on unto the residue of the Doctors arguments.

(II) The residue in that Discourse of Doctor *Reynolds*, is a collection of those severall passages which seeme to have beene taken out of the Arians Legend of their *George of Alexandria* ; or rather by them, thrust into the history of St. *George* the Martyr. Of this sort Doctor *Reynolds* reckoneth the conflict betweene him and *Athanasius* the Magician, extant (saith he) in *Metaphrastes* and *Pasocrates*, as also in *Vincentius* and *Antoninus* ; together with the fable of the Persian *Dacianus*, first made a King (saith he) by the Arian Legends, and after so reported in the Martyrology of *Bede*, and others. Vnto the first of these, touching *Athanasius*, wee have already answered in our third Chapter ; observing only here, that there is nothing of this *Athanasius*, in that written by *Pasocrates* (although the Doctor please to say it) that *Antoninus*, though hee in brieft relates the story, gives not that name or any else to the Magician, which caution I doe also meet with in *Jacobus de Voragine*. Touching the Persian *Dacianus*, and what may be alleadged in their defence by whom that passage is related ; this wee shall borrow leave to deferre a little, untill we produce such evidence as speakes on our side. And as for *Alexandra*, the wife of *Diocletian*, as the Greeke writers ; of *Dacianus*, as the Latine generally affirme : seeing she is not brought to testify against us, and that already shee hath beene examined, we doe discharge her of the Court. Seeing, I say, shee is not brought to testify against us ; and I say so justly. For Doctor *Reynolds*, who had canvassed over all the story, to finde what possibly hee could that might make it doubtful and suspected : speakes not one word or syllable of this *Alexandra*. Which may perhaps imply, that there is more of reall truth in those passages which concerne her, then hath beene granted hitherto. The rather since *Pasocrates*, who is all silence in the businesse of *Athanasius* and his undertaking, is large enough in his relations of this Lady. That

Diocletian

Diocletian had a wife, is very likely; for hee had a daughter married to *Galerius*: and why this wife of his might not be so converted as the story testifieth, what may persuade us not to credit so many Authors being consonant in the report. If any reason thus, *per me licet*, I shall not hinder him. I am no enemy to any circumstance of the story which may well be justified. But if it rather may be taken, as I thinke it may, for a remaine or fragment of the Arian Legend; I have expressed my selfe already, what I conceive to be the meaning.

(11) To end this tedious disputation, (for I will borrow both the resolution and the words of Sir *Walter Raleigh*, in a case of equall controversie) I holde it a sure prooffe in examination of such opinions, as have once gotten the credit of being generall, so to deale, as *Pacuvius* did in *Capua* with the multitude, finding them desirous to put all the Senators to death. He locked the Senators up in the State-houſe, and offered their lives to the peoples mercy, obtayning first thus much, that none of them should perish, before the Commonalty had elected a better in his place. As fast as any name was read, all of them cried out instantly, *Let him die*: but in the substituting of another, some notorious vice of the person, or basenesse of his condition, or insufficiency of his quality; made each new one that was offered to be rejected. So that finding the worse and lesse choyce, the further and the more they sought, it was finally agreed, that the old ones should be kept for lacke of better. To which the resolution of an *English*-man, wee will adjoine this caveat of a *Spaniard*: *Sine ergo plebem, probabilissimam & Melch. Canus. opinionem, praesertim qua penitus insedit & inveteravit, cum majoribus suis retinere.* lib. 11, cap. 5. So having done our parts in the defence of *St. Georges* history, so farr as it concernd the beating downe of that strong opposition, which was made against him: our next care is to justifie it, out of such monuments of learning and antiquity, as may for ever keepe it free and fearelesse of the like assaults. In which the Doctores third conclusion doth present it selfe to be examined, viz. that:

that never any *George* of *Cappadocia*, but *George* the *Arian*, hath beene delivered for a *Martyr*, in any *Author* worthy credit. On therefore, *οὐκ ἔστιν*. Which that wee may the better doe, we will repose our selves a little, till we have taken out commission, for the examining of witnesses on *S. Georges* side: concluding heere, the first and most adventurous part of this discourse; this *partem arandiasinū*, as they use to call it.

The end of the first Part.

CHAP.

2115

THE HISTORY OF St. GEORGE, asserted, &c.

The second part.

CHAP. I.

(1) *The Name and Etymology of George.* (2) *The Story of Saint George by Metaphrastes.* (3) *The time of that Author, and the reason of his name.* (4) *The opinion of him in the Greeke Church.* (5) *This Metaphrastes not the same with Simcon the Schoolemaster.* (6) *The Country, Parentage, and first fortunes of Saint George.* (7) *The state of the Roman Empire at that time: and persecution then beginning.* (8) *The speech of George unto the Tyrants: his torments, and his death.* (9) *The manner of his death according to Friar Anselme; and the English Story.* (10) *The intervening passages which occurre in Metaphrastes.* (11) *Arguments Authoritate negative, of what credit in the Schooles.*

(I):



WE are now come unto the second part of St. Georges History, a part wherein we shall find many friends, and few enemies: for now wee are to deale with those that speake for us, and will not stick to justify the Story of this blessed Martyr upon their oathes. But first we will dilate a little on his Name, lest else mistaking there, we may perchance have all our processe overthrowne; and this we will

will the rather, because the name doth seeme to carry with it the *Osse* or *Omen* of good luck, and in a manner did preface him for a Martyr. The name of *George*, not to proceed in it more Grammatically, is originally Greeke; derived *από τῆς Γεωργίας*, which is, to till the earth, or to play the Plough-man. It signifieth an *Husbandman*, and therefore *Suidas* doth expound the name by *Γεωργός*, a Tiller, or labourer of the earth. So *Camden* in his *Remaines*, *George*, *Gr. Husbandman*, the same with *Agricola*: and thereunto the famous *Spencer* thus alludeth in the words before recited;

Fairy Qu. l. I.
cant. 10.

*There thee a Plough-man all unwearing found,
As he his toylsome toame that way did guide,
And brought thee up in Plough-man state to bide;
Whereof GEORGOS be thee gave to name, &c.*

The Greeke Horology, or houres of prayer, thus descants on it; *Γεωργηδὲς ἀπὸ τῆς οὐρ, ἀνδριστὸς ἰδὸς ἀποστολῆς καὶ μυστικῆς*, &c. Since thou art tilled and manured by the hand of God, expresse thy self a worthy workman, or husbandman in the things of godlinesse; reaping the harvest of thy vertues: for though thou sowedst in teares, thou shalt reap in ioy. To this the learned Doctor *Reynolds* hath alluded also, as before I noted, where he informs us, that all true Christian people, (*Quos πατριον Dei appellat Apostolus*, 1 Cor. 3.) whom the Apostle calls Gods *Husbandry*, ought to make warre against the Dragon, mentioned in the *Apocalypse*. But this allusion, or conceit, noted before him, by *George Wicelius*, in these words. *Esto tu quicumque censeris Christianus, Georgius, idque reipsa. Pater enim celestis Teo-γος est, inquit Evangelista: Nos huius mystici Agricola πατριον sumus, sicut ait Apostolus.* Bethou (saith hee) whoever thou art, that art called a Christian, bee thou a *George*; and not in name onely, but in very deed: For as wee have it in the Gospell, *Our heavenly Father is a Husbandman*: and wee, as the Apostle tels us, *are Gods husbandry*. I said before, that this name of *George* was ominous, and in a manner did preface

In S. George.

prefage him for a Martyr ; thus *Serrarius*, not without good reason, descants on it.

*Falici augurio tibi nomina facta, Georgi,
Terra tuo siquidem sanguine culta fuit.*

Thy name presag'd that like a Plough-man good,
Thou shouldst the Church make fruitfull with thy blood.

And not much different from this, the Greeke Anthology thus plays upon the plain-song of our Martyrs name.

Σοφῶς ἐπαγγελήσῃς ἃ δέσῃς ἀπέσῃς
Τούτων ἐνδὲ θυμῶς αἱμάτων σου, &c.

(2) But of the Name enough. The Story of our Martyr, wee have made choice to borrow out of *Simoon Metaphrastes*. For notwithstanding wee finde the History set downe at large by others of the later times, and that not few of those that went before him both in time and learning, have touch'd at it ; yet wee have taken him to speake first for us, to open, as it were, our Bill ; reserving all the rest as seconds, to make good his assertions. I know wee might with greater glory, and more seeming shew of Antiquity, have cast this burthen upon him that calls himselfe *S. Georges* servant, *Pascrates* by name : the first which did commit to writing, the Death and Actions of *St. George* ; and one (if such a one there was) which might relate the Story with most assurance, as being alwayes with him, even unto his suffering. And verily, had wee beene as well assured of the authority of the writer, as the antiquity of the worke, wee would have done it. The history ascribed unto him, is extant, as before I said, in an old Greeke Manuscript in the publique Library at *Oxon* : and agrees punctually with that Latine copy which wee finde in *Lippoman* and *Surinus*. Only that Manuscript gives no name unto the Author, nor tells us, that he was *St. Georges* servant, as that doth in *Lippoman*, which *Lippoman* perhaps might finde in that of *Cypria ferrata*,

/ aditi.

rata, whence he had his copy. This therefore being thus uncertaine, both for the Author, and the time in which he lived; wee rather choose to tell the story out of *Metaphrastes*; in whom there is not any thing omitted worth our reading, which is found extant in the other. Of whom, and of the time in which he lived, and that opinion which he carrieth in the world, we will speake a little; because wee have made choice of him to declare first for us, and it concerns us, not to have our businesse opened by a man suspected, by one of no esteeme and credit with the learned. When that is done, we will not beg you to beleve him any further, than in Sir *Walter Rawleighs* judgement we may give credit unto *Animus* and his Authors: namely so farre as others writing on the same Argument, concurre with him, and justifie his words as warrantable and historicall.

De scrip. Becl.
Lib. 2. cap. 26.

(3) And first, the Age in which he lived, is diversly reported. *Bellarminus* on the credit of *Baronius*, hath placed him in the middle of the ninth Century: *Iohn Vossius* in his booke *De Gr. Historicis*, hath ranked him in the yeere 1060. *Oraus Volateran*, our learned Jewell, and *Hetericus*, make him a babe of yesterday; a writer of the fourteenth Century, no older. Of this last computation more hereafter: the other two, being the worst of them more probable then this; though but one true. These two both built upon the same ground, viz. the time of *Michael Psellus*; and therefore if wee can resolve upon his time, wee have found the other. By *Bellarmino* it is affirm'd that *Psellus* was alive anno 850. *Michael* the third, together with his mother *Theodora*, then ruling in the East: which *Psellus* made a funerall Oration in the praise of *Metaphrastes*. This last acknowledged to bee true by *Vossius*; but then hee tels us, and that upon the credit of *Cedrenus*, that *Michael Psellus*, τῶν φιλοσοφῶν ὑπατος, as that Author calls him, was Tutor unto *Constantinus Ducas*, who began his Empire in the yeere 1061. But in the sifting of the businesse, it may perhaps appeare, that *Vossius* is not led to this by any argument, more then his owne opinion. *Non negare possum* (saith hee) *is temporibus* (viz. sub Mich. 3.) *vixisse quendam Michael. Psellum; nam id et*
perit

Loco quo supra.

perit̄ testatur Iohannes Curopalates: sed nego istum nobilem illum esse Philosophum, cuius permulta hodieque supersunt. Hee cannot choose but grant, a *Michael Pselus* to have flourished in the time of *Michael* and *Theodora*: but that this was the *Michael Pselus* whose writings are still extant, this he denieth. So then, it being so farre granted, that *Michael Pselus* was aliue, according to the time assigned by *Bellarmino*, wee will according to that computation resolve of *Sim. Metaphrastes*; that he flourished in the ninth Centurie. When we see better reason to inforce the contrary, we shall not thinke it any shame, to alter our opinion. As for the name of *Metaphrastes*, it was given our Author in reference unto a worke of his, touching the Lives of Saints and Martyrs: which lives he had collected with indefatigable industry; out of severall Authors, himselve retayning the sense and matter of them, but otherwise delivering the Stories in words more proper and expressive. So witnesseth *Aloysius Lippomanus* in his Preface; *Ideoquo & Metaphrasta. nomen fuisse adeptum: aut quod in enim Græcè, Latine est Scripturam aliquam dilucidioribus verbis, sensu tamen & materia retentis, interpretari.*

(4) This worke thus brought together, became of good esteeme and credit in the Eallerne parts: the reputation of the Writer, and the opinion had of his good performance in that kind, concurring both together, to further the admission of it in their Churches. For of the man himselve, it is affirm'd by *Lippomanus*, that by the Grecians hee is honour'd as a Saint: the 27. of *November*, being assign'd him for his *Feast-day*; *Pselus*, a man of speciall quality himselve, hath played the *Panegyrist* in his commendation: and therein added to the fame of *Metaphrastes*; *Adeo bonum est laudari à laudato viro.* Nay, he professeth himselve in a manner nonplust, and at a stand, as being utterly unable to commend sufficiently so rare a man. For in this wise he beginneth his panegyrick, *Cum magnam Simeonem laudare Apud Surtum statuerim, cuius per uniuersum orbem & nomen & res gesta ce-Novemb. 27 lebrantur, nescio quibusnam verbis atar in eo laudando, vel quidnam ex omnibus diciturum, sufficientem prabebo laudem, &c.*

K

This

This was enough for one. See in the next place how much the Fathers of the great Councell held at *Florence*, the greatest in the later ages of the Church, have magnified his name, and extold his learning. I say the greatest in the latter ages of the Church, both in relation to the parties there assembled, being the choicest of the East and Westerne Churches: and for the business then in hand, being an union and attonement betwixt *Rome* and *Greece*. For vouching him and his authority, in that great point, *De filioq;* then debated; hee is summon'd thus: *Imprimis ergo Sim. Metaphrastes vestris in Ecclesiis celeberrimus, accedat, &c. Sess. 7.* But what need more be said than that of *Theod. Balsamon*, in his Commentaries on the *Canons* made in *Trullo*: who though he be by *Bellarmino* called Schismatick, as being of the Church of *Greece*: is not the lesse to be beleued in the present business. For there was great complaint made in that Councell, how hideously the lives of Saints were falsified by Heretickes; which 63. Canon, together with the resolution of the Fathers, wee have recited in the second Chapter of the former part of this Discourse. Hereupon *Balsamon* takes occasion to congratulate the felicity of the Church, in those latter times; and to commend with all, the paines and excellent performance of our Author, in that Argument. *Χαίρει τίνυν τῷ μακαρίτῃ Μεταφράστῃ τῷ τῶ ἁγίῳ εἰς ὅσα σπουδαία ἔαληθεύας, πολλοῖς πόνοις καὶ ἰδρωσὶ κατακνήσαντι.* All praise (saith he) be unto blessed *Metaphrastes*, who with such infinite paines and labour; hath set out the glorious sufferings of the Martyrs, for the holy truth: *εἰς ὄμιον Θεῷ, καὶ δόξαν ἀνεκρίστων καὶ ἀγιῶν ἁγίων ἁγίων.* Both to Gods glory, and their honour. More cannot easily be said in Writers honour. It is true, that many times *Baronius* doth seeme to censure him, for mingling fables with his Story: and the particulars for the which he chargeth him, he hath, upon occasion as they came into his way, particularly noted. But not a word to the disparage of this Storie of Saint *George*, in all his volumes. Adde that the Cardinall is himselfe so faulty in that kind, that it might seeme a comfort to him, to have some others share with him the same infamy: and then *Baronius* censure will be no prejudice

Concil Flor.
Anno 1436.

Sec. 6.

either to our cause, or Author.

(5) *Bellarmino* giveth this note of him, and the note is good: *Fideli aliquas historias Sanctorum, additas à posterioribus*; That many Histories seeme to be added to the worke of *Metaphrastes*, by some of lesser standing; those namely which were added to the Catalogue of Saints, after the death of the first Author. Which note of his, together with the testimonies of *Balsamon*, and *Pfellus*, do most abundantly reveal their error, which make him such a *Puisné*: and in part also faitsie it. The first of those, that did disparage thus our Author; *Raphael Volaterran*: and in him we reade it thus. *Simcon Constantinopolitanus ludimagister, circiter annis abhinc 200. composuit Græcè Metaphrastas, Id est, Sanctorum vitas, quæ singulis mensibus propria leguntur, habenturque in Bibliotheca Vaticana.* I thus translate it in the words of Bishop *Jewel*, This *Simcon Metaphrastes*, whom Master *Harding* calleth a *Græke* Writer, was a poore Schoole-master in *Constantinople*, and wrote Saints lives, which may well be called, *The Legend of Ives*, and lived two hundred yeeres agoe, and not above. Thus hath *Holwicus* placed his *Simcon Constantinopolitanum*, in the yeere 1306. which was two hundred yeeres exactly, before the time of *Volaterran*: And so *Orerus* in his *Nomenclator*, *Simcon Metaphrastes, Constantinopolitanus, scripsit de vitis Sactorum, Sec. 14.* So they, but this can nothing prejudice our *Simcon Metaphrastes*, extoll'd so highly by *Michael Pfellus*, who liv'd in their account which speake the least, Anno 1060. so highly praised by *Balsamon*, who wrote about the yeere 1191. above an hundred yeeres before this Schoole-master, was talked of. Likely it is, this Schoole-master, might adde those Lives unto the worke of *Metaphrastes*; which by the Cardinal are noted to be of latter date, and a lesse standing. And this I thinke the rather, because *Nicephorus*, who liv'd then with this Schoole-master, if such there was; hath told us touching *Simcon Stylites*, the latter of that name; how that one *Simcon Magister* (Some Schoole-master perhaps) had writen of him; but not so learnedly as the occasion did require. *En hinc usque (de Sim. viz. Stylite) sermone omniū celebrantur*

brantur, a Simeone Magistro, quanquam non ita doctè ut magnitudo rerum postulavit, conscripta. But be he what hee will, and euen as ignorant as a Pedant may be in nature, it is no matter: certaine I am, hee cannot be that *Metaphrastes*, so much fam'd by *Psellus*, *Balsamon*, and a whole Councell; not that, whom wee haue chosen to report the storie of *Saint George*, and is now ready to relate it.

(6) Of *Metaphrastes* hitherto. Wee now proceed unto the storie, which he tels us, thus. *Georgius in Cappadocia, non obscuro loco, à Christianis parentibus natus; in vera pietate iam inde educatus fuerat. Hic cum ad pubertatem nondum pervenisset, patrem in certamine pietatis egregie pugnantom amisit; à Cappadociaque cum matre in Palestinam, unde erat oriunda, se contulit: ubi multe ibi possessiones; et ingens erat hereditas. Ob generis igitur nobilitatem, cum jam et corporis pulchritudine et etate ad militiam aptus esset; Tribunus militum est constitutus. Quo quidem in munere, cum virtutem suam in bellicis certaminibus, sèque strenuum militem ostendisset; Comes à Dioclesiano constitutus est, antequam christianus esse cognosceretur. Cum autem eo tempore mater è vita discessisset, majoris cupidus dignitatis, maximam è divitijs sibi relictis partem accipit, et ad Imperatorem profectus est. Tunc annum viceffimumum etatis impleverat.* So farre the words of *Metaphrastes*, which I haue therefore here put downe at large, because it is the ground worke of the whole businesse. I translate it thus. *Saint*
 “ *George* was borne in *Cappadocia*, of *Christian Parents*,
 “ and those not of the meanest qualitie: by whom hee was
 “ brought up in true Religion, and the feare of God. Hee
 “ was no sooner past his childhood, but he lost his father,
 “ brauely encountring with the enemies of *Christ*: and
 “ thereupon departed with his afflicted Mother into *Pale-*
 “ *stins*, whereof shee was a native; and where great
 “ fortunes and a faire inheritance did fall unto
 “ him. Thus qualified in birth, and being also of an
 “ able body, and of an age fit for employment in the wars,
 “ he was made a Colonell. In which employment he gave
 “ such testimonics of his valour, and behav'd himselfe so no-
 “ bly, that forthwith *Dioclesian* not knowing yet that hee

was

" was a Christian, advanc'd him to the place and dignitie
 " of a Count Imperiall. About this time, his Mother dyed:
 " and he augmenting the heroicke resolutions of his mind,
 " with the increase of his revenue, did presently apply him-
 " himselfe unto the Court and service of his Prince, his
 " twentieth yeere being euen then compleat and ended.
Pasocrates, or at the least, that storie which is intituled by his
 name, comprehends the birth & fortunes of S. George, in a
 lesser compasse, though the same in substance: *ἁγίου γεωργίου
 ἑν ὁ ἄρχοντος Χειροδούτου Γεωργίου, Καππαδοκίας τὸ ἄγιον εὐφροσύνης
 ἵπτον ἔσπον, ἡ τῆς παλαιᾶς λαμπρότης. Ἐπιπέσει δεῖρα κακοσημειωθῆ,
 περὶ ἀνάστα ἡ πλείστα παρὰ ἑαυ.* Saint George (saith hee) that holy
 " Martyr was by birth a Cappadocian, of Noble parentage,
 " remarkable both for his vertue, and his riches: a man
 " indued with a celestiall kinde of wisdom, and thereup-
 " on advanced unto many offices. It followeth after, (which
 I marvell how it was omitted in *Lippemans* translation)
κόμης γεννηθῆσαν διὰ τὴν πολλὰν εὐδοκίμυσιν, that after much
 prooffe had of him, he was made an Earle. *Simeon Metaphra-
 ses* also in a Panegyricke made for the festivall of our Mar-
 tyr, tels us this also of him, that he was young in yeeres, but
 old in wisdom, *etate juvenis, sapientia canus*: and that, *ab
 ipsa pueritia in armorum certaminibus excellebat*, he had beene
 famous in the warres from his very child-hood. Thus ha-
 ving briefly touched both his qualitie and endowments,
 we should immediately proceed to his atchievements, but
 that an answer must first be made to old Fryer *Anselme*,
 and in him unto Sir *Walter Raleigh*, both of them make Saint
 George to be a *Palestinian*, not a *Cappadocian*: and tell us
 that the very house made happy by his birth, is standing to
 this day, and is called commonly Saint *Georges*. And first
 for Fryer *Anselme*, (hee was a Fryer of the order of Saint
Francis) he tels us this, *De Acon versus orientem ad quinque ne-
 lencas occurrit casale quoddam, quod S. Georgius dicitur; quia
 ibi natus fuit, & situm est inter montana in valle*. This by Sir
Walter Raleigh, and in almost the selfesame words, though
 " in different languages, is reported thus: Five miles from
 " *Ptolemais* (which is the same with *Acon*) towards the
 " East,

*Describe. cave
 Sanct. apud Ca-
 nis. antiq. leslie.*

“*East, is the Castle of Saint George, where hee was borne, the valley adjoyning bearing the same name. This last indeed we grant, that there is such a valley, and that it is so called, and that there is a Castle, and an Oratorie in it, consecrated to our Martyr: yet this not in relation to his birth, which none besides themselves have thought on: but as I take it, rather unto his possessions which lay hereabouts, & might occasion that their error. For as wee are informed out of Metaphrastes, hee had a faire inheritance, and large possessions in this country: which probably was this Castle, and the vale adjoyning, in memory of so brave a spirit, called Saint Georges. Iust, as Iosephus tells us, that there is a Village neere Damascus, called *Abelus opusis, Abrahams house*, which was not certainly his birth-place, but his place of habitation onely.*”

(7) Saint George thus being in the Court and service of the Emperour, it was not long before hee had occasion to expresse his vertue: which that we may the better weigh, we must a little looke upon the state of the Roman Empire, as it then stood, and on the persecution which then did violently begin to afflict the Church. Know then that *Diocletian* being made Emperour by the armie, upon the death of *Carnus*, and finding that the burden was too weightie for him to sustaine alone, he joynd unto him in that honour, one of his fellow Souldiers, called *Maximinian*, reserving to himselfe the Easterne parts, at that time daily wasted by the neighbouring *Persians*, and sending his Copartner into the West, where the *Barbarians* of the North, and Western Marches, were no lesse troublesome. But things not rightly yet succeeding to their wish, as well to keepe in quiet that which was peaceable, as to regaine such Provinces as had beene lost: they tooke unto themselves two *Cesars*, (for so the next Successors were then called,) *viz. Galerius Maximinianus*, and *Constantinus Chlorus*. Of these, the latter was by his Parentage and birth, of *Illyricum*; and by *Augustus Maximinianus*, employed in *Britaine*, which was then revolted; The other was of *Dacia*, a neighbour by his Country, unto *Diocletian*, by whom he was sent out Commander of his

his Armies, against the *Perſian*. Thoſe thus engaged in the common ſervice of the State, and the affaires thereof in better order than before: the Emperours now out of action, converted all their force and fury on the Chriſtians, whom they afflicted with the greateſt and moſt ſavage perſecution of all others. For now not onely ſome part or other of the Church, was haraſſed and depopulated; but all at once a prey unto the ſword and tortures of the publicke Hangman: no corner of the Empire ſo farre diſtant from the Seates Imperiall, wherein there was not havocke made of Gods beloved. *Interca Diocletianus in Oriente, Maximinianus in Occidente, vaſtari Eccleſias, affligi, interficiq; Chriſtianos preceperunt: qua perſecutio omnibus ſere ante actis diuturnior, & immanior fuit.* So *Paul Oroſius*, briefly, according to his wonted manner.

Hiſt. lib. 7

(8) The Perſecution thus reſolv'd on, and begun already in the Court and Seates Imperiall: and not ſo onely, but warrants granted out unto the Officers and Rulers of the Provinces, to ſpeed the execution; and that donè alſo in a frequent Senate; the Emperour *Diocletian* there himſelf in perſon: *S. George*, not knowne as yet to be a Chriſtiant, could containe no longer; but thus expoſed himſelfe unto their fury, and his owne glory. For thus it followeth in the Story. *Cum igitur primo ſtatim die, tantum in Chriſtianos crudelitatem animadverſiſſet, &c. Omnem pecuniam & veſtem celeriter pauperibus diſtribuit, &c. & tertio Conſilii die, qua Senatus decretam confirmandi erat, &c. ipſe omni formidine rejecta, &c. in medio conſeſſu ſtoit, & in hanc modum locutus eſt. Quonſque tandem O Imperator, & vos Patres Conſcripti, futuram veſtram in Chriſtianos augebitis, legeſq; adverſus eos iniquas ſancietis? &c. Eoſq; ad tam quam vos an vera ſit, religionem ignoratis, eos qui veram didicere compelletis? Hac Idola non ſunt dii, non ſunt inquam. Nolite per errorem falli. Chriſtus ſolus Deus eſt, idemque ſolus Dominus in gloria Dei patris. Aut igitur vos item veram agnoſcite religionem, aut ceterè eos, qui illam colunt, nolite per deſipientiam veſtram perturbare. His verbis aſtoniti, & inopinata dicendi libertate percuſi, oculos ad Imperatorem omnes converterunt, audiri quidam in ad ea reſponderet, &c.* When there-

1. for *George* even in the first beginnings, had observed the
 2. extraordinary cruelty of these proceedings, hee presently
 3. put off his military abillments, and making dole of all his
 4. substance to the poore : on the third Session of the Senate,
 5. when the Imperiall decree was to be verified, quite void
 6. of feare, hee came in the Senate-house, and spake vnto
 7. them in this manner. How long most noble Emperour,
 8. and you Conscript Fathers, will you augment your ty-
 9. rannies against the Christians ? How long will you enact
 10. unjust and cruell Lawes against them ? Compelling those
 11. which are aright instructed in the Faith, to follow that
 12. Religion, of whose truth your selves are doubtfull. Your
 13. Idols are no gods, and I am bold to say againe, they are
 14. not. Be not you longer couzened in the same error. Our
 15. Christ alone is God, he onely is the Lord, in the glory of
 16. the Father. Either doe you therefore acknowledge that
 17. Religion, which undoubtedly is true : or else disturbe not
 18. them by your raging follies, which would willingly em-
 19. brace it. This said, and all the Senate wandertully amazed
 20. at the free speech and boldnesse of the man ; they all of
 21. them turned their eyes upon the Emperour, expecting
 22. what hee would reply : who beckoning to *Magnentius*,
 23. then Confull, and one of his speciall Favourites, to return
 24. an answer ; hee presently applied himselfe, to satisfie his
 25. Princes pleasure. *Hic propius ad se illū accersens, Equus inquit*
 26. *sibi istius audacie in loquendo auctor est, &c.* Calling him to
 27. him, hee asked him what made him so audacious, and
 28. bold in speech ; *George* answered, *Veritas* ; the truth. The
 29. Confull asked him further, what was that truth ; hee an-
 30. swerd, Christ, whose seruant he profest to be ; and that
 31. in confidence of his master he had adventured in the mid-
 32. dest of the assembly for testimony of his Gospell. The
 33. Emperour new knowing him, and loath to lose so tryed a
 34. vertue, if it might bee saved ; woos him with hopes of
 35. greater honours ; advising him, *ne atatis florem contumacia*
 36. *sua cruciatibus subicias* ; not to expose his youth to tor-
 37. ments by too much wilfulnesse. But hee continuing con-
 38. stant, was committed unto prison, loaded with irons, an
 39. heavy

heavy stone being laid flat upon his brest. The next day
 following, being demanded of the Emperour, if he persi-
 sted in his errors: he resolutely made answer, *prius ipse*
sorguendo fatigaberis, quam ego sortus; that sooner should
 the Emperour be weary of tormenting, then he of suffering.
 Despairing now of his reclaime, they bound him to the
 wheele [*rota gladiis undiq; armata*] and hackt his body
 with their swords, but that dispatched him not: a man in
 white vesture, as the people thought, being scene to com-
 fort and assist him: Next was hee cast into the Limekills,
 and there kept three dayes together: whence comming
 out unhurt, they put upon him *ferreas crepidas*, a paire of
 iron shooes, fire-hot, and the nailes turned inwards; and
 so returned him to the prison, well whipt and buffeted.
 But seeing all was fruitlesse, and the S. unmoveable, at last
 the fatall sentence was pronounced against him, that hee
 should forthwith bee beheaded: which sentence was ac-
 cordingly put in execution, and *George* invested with the
 glorious crowne of Martyrdome, upon the 23. of *A-*
prill; being then, as *Pasigrates* reporteth, Good-
 Friday.

(9) For this the day of *S. Georges* sufferings, wee shall
 have prooffe enough hereafter, in those severall Martyrolo-
 gies, which are to bee produced as witnesses. Prooffe also
 store enough for this, that he was beheaded: in which parti-
 culars, all Authors which have descended to particulars, a-
 greed jointly. Onely the old Franciscan, Fryer *Anselme*,
 whom I lately mentioned; will have him end his sufferings
 in a flame of fire at *Rama*, in the Holy Land. For so it fol-
 loweth in his text; *In Berith occidit draconem, in Rama autem*
qua distat a Hierusalem per 20. miliaria, fertur fuisse combu-
stus. Tis well they are so linked together, his Martyrdome
 by fire, and his encounter with the dragon; both being of
 the same medly. The Monke of *Malmesbury* hath stumbled
 somewhat neere upon this errour, not for the manner of
 his death, but the place thereof: which he delivereth on re-
 port, to be this *Ramula* or *Rama*. *Ibi* (saith hee) *a dextra di-*
missentes maritima, pervenimus Ramulam, Civitatulam mura-
indi-

indignus, B. Georgii (sive ordinis): Martyris constantis. But this as he confesseth, he onely tooke vpon report: and they that so reported were deceived in this; that finding how *S. George* had a faire Temple in the City, erected to his memory, they thought that there he had bene Martyred: The Lady *Anne Comens*, in the 8. of her *Adriani* or history of *Alexis* her fathers Affairs, was deceived also with the same errour, which with her testimony of *S. George*; wee shall see hereafter. But for the place or scene of *S. George*'s sufferings, in the next Chapter, I had almost forgot the dauntly Author of the Seven Champions, who as hee makes the first achievement of *S. George*; to bee the killing of a bathing dragon in the land of *Egypt*: so doth he make his last, to bee a dangerous combat which hee hath with a poisonous dragon upon *Danfours* heath; wherein the dragon lost his life, and the poore Knight returned to Coventry, so extremely wounded, that he died sooneafter. And yet the foolish fellow, tells us expressly in his title; that there we have the true and certaine manner of his death. But as good lucke would have it, he left no fewer than three sones behind him, to comfort his afflicted people; and one of them, a matter deere worth our knowledge, was *Guy* that famous Earle of *Warwicke*; the other two forsooth, being preferred to place in Court. Of all that have adventured upon knight-hood errant, the most idle trifter.

(10) The residue in *Metaphrastes* contains in it many intervening passages, which concerne our Martyr, and his achievements: whereof some probable, some historicall; others suspected, if not throughly convinced, as *Arian* forgeries. To this last head I doe referre the undertaking of the Magitian *Athanasius*, and the conversion of the Empreffe *Alexandra*; in case some had not rather that the actions which concerne that Lady, should passe among those his achievements, which are counted probable. The Hereticks, those of the *Arian* cut, had bene, no question, busie about the Story of our Martyr, which *Metaphrastes* noted not, but tooke the story as he found it, not being curious in the choise of his materials. A man in whom I could have wished his

his care and judgement had beene unwaverable to his fidelity. Then that S. George, occasionally was a meanes of turning many unto God, who seeing with what constancy he endured his torments, were thereby drawne to magnifie the name of Christ, of which sort were *Proteoleon* and *Anatolius*, men of especiall quality: I reckon as Historicall: The Greeke *Menologies* have them enrolled amongst the Martyrs. The like I also say of those, whom he converted in the prison; of which see more, in our 3. Chapter. As probable I count his raising of a man that had long beene dead, whom he restored to life, and made his Profelyte; and that he brought to life a poore farmers Oxe, his name *Glycerius*, who by the miracle, was converted: That also of his going with the Emperour unto the Temple of *Apollo*, as it is there related, may be justly credited. For there we finde it onely thus, that when *Diocletian* began by flattery to perswade him, to sacrifice unto their Idols: he said no more; but let us goe unto the Temple, *Duos qui a vobis coluntur assecuri*, to see what stufte your gods are made of. Being there come, he went unto *Apollo*s image, and having made the signe of the crosse; asked him, if he should offer sacrifice unto him, as unto a God. This when the Divell, in the Idol, had refused; S. *George* commanded him to forsake that *Statua*, and thereupon the Images fell downe in peeces. None knowes the Historie of *Babilas*; in the time of *Iulian*; but may credit this. But in the Latine Legends, it is other wise related. As *viz.* that he should tell the Emperour of his owne accord, that he was now content to offer sacrifice to the Roman deities, which said, the Church made trimme, the Priests in readinesse, and many of the people gathered there together to behold the alteration: hee calls upon the Lord, and presently upon his prayer, downe came a fire from heaven; by which both Temple, Priest, and many thousands of the people were consumed. This, though himselfe relate it, accounted as an error (or a fable rather) by *Antoninus Flo-* Summa Histor.
rentinus; Who guessing at some reasons, for which the pas- par. 1. tit. 8. Sc. Et.
 sion of S. *George* was adjudged Apocryphall, makes this for ²³
 one: *Quod Diociano dixerit paratum se sacrificare, si faceret*
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populum ad Templum congregari, quo factis, oratione ejus igne Caelis, totum Templum, &c. concremavit. And like enough that some such story, or rather fable, might bee extant in those acts of *George*, which by *Gelasius* were exploded. But as it is delivered by *Metaphrastes*, I see not any thing therein to deserve that censure.

(II) This is the summe of *Metaphrastes*, the substance of the history of our blessed Martyr; containing a description of his parentage and person, his country, fortunes, and achievements; and in the end of all, his death and suffering, in defence of the holy Gospell. All this, at least as much thereof as is of principall moment, and most necessary to the cause in hand; we doubt not to make good, by witnesses of speciall ranke, and of authority undeniable in things historical. Of which sort I count specially such tokens, by the which wee may discern him; as first his being, country, and his Martyrdome in general: particularly the time and manner of it, the severall torments which hee suffered, and others of that quality: all which is testified by the learned, both in the East and Westerne Churches; and by so many also of the Protestant divines, as may suffice to make the story free from all farther question. But for the greatnesse of his parentage and fortunes, together with his honourable place about the Emperour, and other intervening passages above recited; these we will take upon the word of *Metaphrastes*, and such Greeke Writers as either have concurred with him or were led by him. For *Metaphrastes* living, as hee did, so long agoe; might very well have had the reading, of many an antient Author and record, now lost, both Christian & Pagan. Out of the which, being a man of ingenuiry and learning, he faithfully collected, though not with that *επιβουλη* and exactnesse, as I wish hee had, what ever hee hath there delivered of our Martyr. Nor is it any argument of force against us, that no such Martyr is commemorated in *Eusebius* (which yet we grant not) who wrote the story of that last and greatest persecution: nor any of those circumstances above mentioned, extant in *Bede*, or *Antoninus* or *Vincenius*, both which are large enough in the expression

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sion of his story. For we know well enough that *Argumenta ab auctoritate negative*, are shamefully exploded in the Schooles of Logick; and that the argument would but be ridiculous, should any one conclude, that all the *Silvian Kings of Italy*, mentioned in our *Chronologies*, are to be rejected; because so many writers of the Roman histories, have spared to name them. Or that so many of the Martyrs (to come neere home) in the Roman Martyrologies are to be expunged; of whom no mention can be found in *Eusebius History*. For whereas it is generally affirmed, that many thousands in the tenth persecution under *Diocletian*, were crowned with Martyrdome: how few are there, comparatively, which are remembered by that Author? Indeed in points of faith, and morall duties, we may resolve it with the Fathers, *non credimus, quia non legimus*; and therefore I reſtaine my ſelfe to caſes of this quality; points hiſtoricall, wherein one Author hits commonly, what another miſſeth. Which ground thus laid, we will proceed unto the juſtification of the hiſtory in *Metaphraſtes*; ſo much thereof eſpecially, as we conceive to be moſt materiall, to difference and diſtinguiſh this our Martyr, from *George the Arian*, to whom no part of all our ſtory is appliable. But we will firſt make cleere our paſſage in the removing of one blocke, which elſe may ſtumble us: and after having pointed out the ſcene of this great action (which *Metaphraſtes* doth not ſpeake of) deſcend unto our evidence.

CHAP. II.

(1) *Magnentius mentioned in the former Story, what heo was.* (2) *Diospolis or Lydda, not the place of St. Georges suffering, but of his buriall.* (3) *That Saint George suffered death at Nicomedia.* (4) *Priso, who was his father; and the error of Vincentius in it.* (5) *The former story: justified in the generals by Eusebius.* (6) *The history of Saint George whothor particularly extant in that Author.* (7) *Saint Ambroles testimony of our Martyr.* (8) *The time and Canton of P. Gelasius.* (9) *The story of St. Georges only reckoned as apocryphall.* (10) *The meaning of Gelasius not to exclude the Martyr with his History.* (11) *The Arian George not likely in so small a tract of time to be reputed as a Martyr.* (12) *A catalogue of the Authors cited in this booke, which have made honorable mention of Saint George; as also of those Princes, Preres, and Prelates which have done him honour: digested in their times and ages.*

(1)



Two things these are, which are to be dispatched, before wee come to the producing of further evidence on our party: *viz.* A doubt to be removed, and the designment of the place or scene of this great Action. Of these the doubt to be removed, is that particular passage touching *Magnentius*, said there to be a principall Favorite of *Diocletian*, and at that time *Consull*: and this may well be called a doubt, because in all the *Consular tables*, which I have searched and scene; I cannot meeete, during the whole Empire of *Diocletian*, a *Consull* of that name. But if wee can finde out the man; I hope we shall agree with ease enough, about his being *Consull*: and for the finding out the man, we must make two enquires. My first enquire is, whether

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Magnentius there mentioned, might not be he; which afterwards slew *Constans*, sonne unto *Constantine* the Great, and tooke unto himselfe that part of the Roman Empire, which *Constans* then commanded. To make this probable; (for we aspire no further) we must first understand, that *Diocletian* when he associated *Maximinian* in the Empire, did take unto himselfe a name from *Jupiter*, the other his, from *Hercules*: the one, being thenceforth called *Diocletianus Iovius*; the other *Maximinianus Herculinus*. But not content with this, to make their memory in these adjuncts, more eternall, they raised two severall Companies of selected Souldiers, whom they called *Iovii & Herculii*. Of these selected Companies, *Magnentius* was at that time Captain or Commander, (*Comes Herculiorum & Ioviorum*, hee is called in the ancient story) when he made slaughter of Prince *Constans*: and therefore not unlikely, but he may be the Favourite of *Diocletian*, mentioned in *Metaphrases*; and by him raised unto this honour. If any thing may be objected against this, it is, that if *Magnentius* were at that time Consul, when *S. George* was made a Martyr, either he had beene dead, before the murder of the young Emperour *Constans*; or else too old, to undertake such enterprises. Of his decess before that time, I thinke there can be nothing proved; unless by way of possible conjecture. And for his age, allowing him for twenty, Anno 290. when our Martyr suffered; about which age, and sooner, many had beene advanced upon speciall favour, to that dignity; it will then easily appeare, that he could be no lesse than 80. yeeres of age, at his usurping of the Empire. This I confesse for true, but yet I must affirme withall, that age is hardly able to keep under, either ambitious desires, or noble resolutions. For *Beetarnion*, who at the same time with this *Magnentius*, assumed the purple habit in the Countries of *Pannonia*, was exceeding ancient, *etate grandium*, as *Orosius* calls him: And in the latter dayes, *Venieri*, Admirall of the *Venetian* Fleet, in the great Battaille of *Lepanto*; was close upon fourescore: yet of that haughty spirit, that he contested with *Don John* the *Spanish* Admirall, even to a Challenge for the Field; who then was in the prime

prime and gallanttic of his youth. A greater age than this, was that of *Andreas Auria*, Admirall to *Charles* the fifth, who lived till 94. no lesse: and held unto the last, a man of notable undertakings, and of brave performance. And if we looke on former times, we finde that most of *Alexanders* great Commanders, attain'd unto the age of 80. yeers, or not much short of it: and yet contended with each other, even till their latest gaspe of breath, for the sole Empire, and chiefe Sovereignty of *Greece* and *Asia*. So stirring is the fire of glory and ambition, that it will kinde and enflame the coldest appetite of age. Our next enquisite is, whether the name be not mistaken in the Author, or the transcribers, for *Maxentius*. Which if it may be granted, as the mistake is very easie: then will it be a matter of farre lesse difficultie than before. For who so little conversant in the Histories of those times, but may remember, that *Maximianus Herculeus* had a sonne so named: and that upon the death of *Constantius Chlorus*, he was proclam'd *Augustus*, and saluted Emperour by the *Prætorian* bands at *Rome*. An honour he enjoyed not long, being first undermined by his owne Father, the old tyrant, and after slain, with the discomfiture of his whole forces, at the *Milvian* bridge neere *Rome*, by *Constantine* the Great. Now if it may be granted, that the name may possibly be mistaken, as we see daily worse mistakes in the editions of the best Authors: how easie is it to beleve, that this *Maxentius*, the sonne of the one Emperour, might be made Consul, and in especiall favour with the other? But then it is objected, that we meet not with his name in any of the *Consular* Tables. This we affirme, and yet withall that notwithstanding this, *Maxentius* might be Consul. For besides the *Consuls* Ordinarie, appointed for the yeere, whose names onely occurre in the publike Tables: there was another sort of *Consuls*, call'd *Consuls honourarie*, or *Minores*, appointed onely for a Moneth, and sometimes longer, as it pleas'd the Emperours: Of this see *Dion*. A custome taken up, upon the end of the *Civill warres*, *Cum belli civilis premia festinari caperunt*, as it is in *Tacitus*: when now the Emperours had many men to gratifie,

gratifie, and could not speed them all in ordinarie course. Of the which kinde of Consuls, *Maxentius* might bee one; To also might *Magnentius*, though we finde nothing of them in the common Calendars. Of this kinde also, might there be some other Consull of the latter name: although no further mention of him in the Histories of that age and time. Adde hereunto that probably it was the ignorance of the translator, to call *Magnentius* by the name of Consul: which in the middle times, was used to signifie, not a Romane Magistrate, as in the ancient Latine Writers; but some great Officer or Commander in the Comman-wealth. As *Robert*, Earle of Gloucester, called commonly in the Monkish Writers of this state, *Consul Gloucestris*: and so divers others. And this I doe the rather thinke, because in some records of the Church of Greece, of which hereafter, hee is not stiled *ὑπάτος* or Consul, but onely *κωστωδης* a Counsellor or assessor: which sence, the Latine Consul, according to the language of those times, will easily beare.

(2) As for the Theater or Stage, whereon this great and famous tragedie was acted: it hath beene said to be in *Lydda*, a towne in *Palestine*, in the tribe of *Ephraim*. Knowne in the Writers both of ancient and middle times, by the name *Diospolis*, or the towne of *Jupiter*, because that idoll-god was there worshipped: and in the Church storie by the Councell held against *Pelagius*, wherein, colludingly, hee abjured his heresie. That in this towne *Saint George* received the crowne of Martyrdome, is affirmed severally, by *Vincentius*, *Antoninus*, and some other of the Latine Writers, who tooke it on *Vincentius* credit. But herein, as hee was himselfe deceived, so he deceived those also that trusted to him. The reason of this error we shall see anone, when we examine this particular more exactly. It is true indeed, his body was there reverently intombed, which might occasion the mistake, as not improbable it did: his Sepulchre being there extant to be showne, even in the dayes of *Willelm* of *Tyre*, who lived about the yeere 1180. For so hee testifieth himselfe, *In hac urbe (Lydda) usque hodie egregij martiris Georgij Sepulchrum ostenditur, in quo secundum exteriorem*

Hist. bell sac.
l. 7. cap. 22.

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hominem in Deo creditur conquisere. By meanes whereof, and other honours done in that Citie, to the memory of our blessed Martyr: the Christians hereabouts abandoning the name of *Lydda*, have called it generally *Saint Georges*: so witnesseth *Iacobus de Vitriaco*, who writ about the yeere, 1240. and was a Bishop of this countrie, that *Lydda civitas, quondam Diopolis appellata, nunc ad S. Georgium nuncupatur.* Both circumstances, that of his buriall, and this other mentioned last, together in old Fryer *Anselme, quarto miliario à Modin est Lydda, civitas, qua Diopolis dicitur, in qua corpus B. Georgij testatur fuisse; & S. Georgium vulgo dicitur.* Shall we have more? *Roger de Hoveden* in his Annals, reciting there the names of such great personages, as in the Christian campe dyed at the siege of *Ptolemais*, gives us amongst the rest, three Bishops, *viz. novum Episcopos de Acon, Episcopos de Baruch, Episcopos de S. Georgio*; for at that time, the Christians had made that towne a Bishops See, as we shall see hereafter:

Hist Hierosol. cap. 57.

Descript. terre sancte.

In Rich. primo.

(3) But *Lydda* or *Diopolis*, most certaine, cannot be the Stage or Theater, on which he suffered. My reason is, because it is related in *Metaphrastes*, that *Saint George* not long before his death, desired a servant of his owne to be permitted to come to him; which granted, and the servant come, he earnestly enjoyned him, that after his decease, he should take his body, and carry it to *Palestine*, where before they dwelt, and there dispose of it according as before his comming thence he had appointed. *Postquam ex hac vita migravero, (said he) accepto hoc corpore meo, quemadmodum ante discessum meum statui, domum quam habitare soliti sumus, prope Palestinam contende, &c.* as that Author hath it. His servant promised to performe his last request, and so hee did. This told us by the Greeke *Menologie* for November, that his dead body according unto his command, was by his servant carried into *Palestine*, and there, with other christians, decently interred. Ο μὲν θεός παν ἑαυτῷ (saith the *Menologie*) τὸ κομιδὴν τιμὴν ἐκείνου σώμα τε ἀγίο ἀναλαβόμενι, ὡς τῆ αὐτοῦ διατίθει εἰς Παλαιστίνην ἀπαίρει ἐκείναι τὸ ὑστεικὸν ἐκείνου αἰνῶσι ὡς ἄλλοις χριστιανῶς ἐυλαβῶς κηδεύει. This is sufficient

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proofe that our blessed Martyr suffered not in *Diopolis*, or *Lydda*: for then what neede he charge his servant to convey his corps to *Palestine*, if he had died in *Lydda*, a towne of *Palestine*? That he was buried here, wee have shewne already, and shall shew more hereof hereafter: if any aske what place I then appoint for his execution: I answer *Nicomedia*, a great Citie ~~in~~ *Bythinia*, and at that time, *imperatoria sedes facta*, the regall Citie of the East: for here it was that *Diocletian* kept his Court, when he began to persecute the Church of God: here the imperiall edict, which authorized it, was enacted; and here was first according to that savage edict, put in execution. This evident, out of the historie of *Eusebius*, and others, writing of those times. Nor is it to be thought, that *Lydda*, a poore towne of *Palestine*, was either honoured with the seate and presence of so great an Emperour, or capable of him, the Senate and their whole retinue: which put together, and compared unto the storie where *George* is said in the beginning of the troubles, and as the edict was resolved on, to come before the Emperour in open Senate, and openly declame against it: will make it plaine and manifest, that hee suffered not in *Lydda*, but in *Nicomedia*.

(4) If it be so, as sure it is, what answer shall wee make unto *Vincencius Belvacensis*, and others which have writ since him, who tell us that he suffered in *Diopolis*, a towne of *Persia*, as they call it. In brieft, we answer, that sure *Vincencius* was mistaken in the meaning of those Martyrologies, which he had consulted. In *Metaphrastes*, and *Pascrates*, and the Greeke Liturgies, there is no mention of the place at all: they taking it for granted, that there he suffered, where then the Emperour kept his Court. Our venerable *Bede* is silent also in this point, nor doth he say particularly, that his memoriall was more duely solemaized in one place, then another. But *Vuardus* first, and after him, *Nogerus*, (of both which hereafter) tell us his passion was commemorated at *Diopolis*, a towne of *Persia*. In *Perside*, (see more of this in our next Chapter) *civitate Diopolis, passio S. Georgij Martyris, &c.* as those Authors have it. This was

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the phrase in which *Vincentius* was mistaken. For *Passio* amongst writers of that nature, is not used to signifie the passion or act of suffering; as easily *Vincentius* might mistake it. It signifies sometimes the historie it selfe, the whole narration, wherein such sufferings are expressed: as in *Gelasius* Canon, and in our particular, *Passio Georgij Apocrypha*, the historie (then extant) of *Saint Georges* suffering, is pronounced Apocryphall. I say the historie, and not the passion or act it selfe, as out of ignorance hath beene by some objected. It also signifies the celebration of their acts and sufferings, in such particular Cities, where most commonly it was performed: which is the meaning of the word in the Martyrologics, as may bee plainly shewne to those who shall looke upon them, by almost infinite examples. So that when *Vsuwardus* and others in their Martyrologics report it thus; *In Perside, civitate Diopsoli, passio S. Georgij Martyris*: it is not to be understood that there he suffered: Rather that there the memorie of his, passion was solemnized, where he was buried, and his name honoured with a Temple: as it was also with many other of the Martyrs. This, as it seemes, *Vincentius* understood not rightly, but finding in the Martyrologic of *Vsuwardus*, which was then generally received, and as *Molanus* thinkes, scarce any other used in the Church of Rome: finding therein, I say, *Diopsolis* noted for the place, and *passio Georgij* for the thing, he mistooke *passio* there, to signifie the passion or the act it selfe, which must be onely understood of the celebration; nor will the Grammar of it beare any other sence. Others which were misted by him, and by his authoritie, are answered in him,

(5) These matters thus dispatched, wee now proceed to verify the former Storie, out of the words of such as haue concurr'd with *Metaphrases*, in the maine and substance. And first we will attempt to iustifie the whole narration out of *Eusebius*, whose countenance herein, will I am sure bee worth our seeking. And I would gladly know, what part or circumstance there is in all our History; for the defence whereof, we may not use his testimony. Is it, that any *Cappadocian* was adjudg'd to suffer for the Gospell? He rela

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us there, that one *Seleucus, Iulian*, and others of that Country, receiv'd the Crowne of Martyrdome, during the persecution rais'd by *Diocletian*. Or is it that the Persecution rais'd in *Nicomedia*? He hath some Chapters of such men as suffered in that Citie. It is not, I am sure, that any of the militarie men abandoned their advancements, or yielded up their lives, to testifie how little they esteemed them, in comparison of Christ. For this he hath expressly, that many of them, when the Persecution first began, did willingly forsake their honourable Offices, and some their lives: Hist Eccles. l. 8. c. 4. 7.

εἰς τὴν δούλοισιν ἡ μόνον τῆς αἰτίας τῆς ἀποβαλλῶ· ἀλλὰ καὶ δουλοῦν τῶν εὐσεβῶν ἐν αἰσῶν ἀπικατηλάττοντο Not can it be, that the Imperial edict did not extend to such as were of his retinue, and did belong immediately unto his person. For in the same booke, he mentions *Dorotheus* and *Gongonius*, *ἐπέρις αἰμα πλείοσι τῆ βασιλικῆς οἰκητίας*, with many more of *Casars* household. We grant indeed, that no such name as that of *George*, occurs in all that Author: but we affirme withall, that he confesseth it an infinite and tedious businesse, to recount the names of all that suffered, or capitulate those severall torments they endured; and therefore purposely omits them. *τίμη χροῦν ἐπ' ὀνόματι τῆς λοιπῶν μνημονεύειν, ἢ τὸ πλείον τῆς ἀριθμῶν ἀριθμῶν, &c.* as he there hath it. So then;

Eusebius doth affirme that *Cappadocia* had its Martyrs, that the Persecution raged in *Nicomedia*, that it extended to the military men, and to those also that attended in the Pallace; and lastly, that it is impossible to tell the names of all that suffered. Put this together, and it will amount to this; that *George*, one of those many Martyrs whom *Eusebius* doth not name, a *Cappadocian* by his country, a Souldier by profession, and one that waited in the Court; was put to death in *Nicomedia*, by torments not to be expressed, because hee constantly continued in the Faith of Christ.

(6) But not to deale in generalls onely; what now if I should say, that I have found out our *S. George* particularly amongst the Martyrs mentioned in *Eusebius*. Not named expressly, I confesse, by the name of *George*: but so markt out, and charactred, described unto us by such lively

and particular notes ; that wee may probably conjecture, that it is the same. I mean that Martyr, who, as *Eusebius* tells us, suffered at *Nicomedia*, in the beginning and first instance of this persecution : the history whereof is thus laid before us by that Author. *Αὐτίκα γὰρ, τὸ ἔκ ἀσχυρῶν πεισθέντα*

Euseb. lib. 8. c. 5.

κ' ἄλλοι καὶ τὸ ἐπὶ τῷ βίῳ νενομισμένῳ ἱεροφάνει ἐπέδεικτον, &c.

22 No sooner was the Edict made against the Church, proposed in *Nicomedia*, but presently one of no common
23 rank, but very high advanced in fortunes, and in worldly
24 honours, moved with a zeale to God, and a lively
25 faith, tare it in pecces where it hanged in the open view,
26 as prophane and impious. And this he did, two of the
27 Emperors being then present in the City, viz. *Diocletian*,
28 which was the first, and *Galerius Maximianus* being
29 the fourth in ranke amongst them. *Αὐτὸς γὰρ τὸ πρῶτον*

30 *ἔστρεψεν, &c.* This was the first (saith he) who was en-

31 nobled for his sufferings at that time ; on whom, no

32 doubt, there was inflicted what ever punishment might

33 be thought answerable to the fact, which hee endured

34 with a most quiet and untroubled minde, and so conti-

35 nued till the last. Suppose wee should affirme this Mar-

36 tyr to be our *S. George*, what injury should we either doe un-

37 to the story, or the truth ? certainly none. For so exactly

38 doth each severall circumstance agree unto him, that tell

39 me, if they can bee possibly applied to any other : *Quis*

40 *constat de persona, nil refert de nomine*, as the Lawyers have

41 it. For the description of his person, *S. George* was an *ἀσχι-*

42 *κωρῆς*, a man of no obscure or ignoble ranke, but highly

43 raised both in his honours and estate. *Nicophon* describes

44 this *Nicomedian* Martyr to bee *ὁ βασιλικὸς ἀρχιεπίσκοπος*

45 *ἐπὶ τοῦ βασιλείου*, one that had been the principall officer of

46 state ; and so *Basiliarius* saith of *George*, *ὁ βασιλικὸς ἀρχιεπίσκοπος*

47 *ἦν*, as before was noted. Then for the circumstances

48 both of time and place, *S. George* in *Nicomedia*, when the

49 imperiall Edict was to bee verified in the Senate, attempted

50 that which by *Eusebius* is reported. Next for the substance

51 of the act, it was a publique opposition to that cruell and

52 prophane decree, which by the Emperor and all his Coun-

53 cell

lib. 7. c.

cell was resolved on : and that not done in private, but in the open Senate, and in the presence of those very Emperours, which (as *Eusebius* saith) were then both present in the city: Last of all, let us looke upon the consequence, and we shall finde *S. George* ennobled by his sufferings, no Martyr more : and that hee bare them all with an undaunted spirite, an invincible resolution. Adde hereunto, that *Constantine* the great hath told us, how in the entrance of *Dionocletian* in the state, the Oracle of *Apollo* made complaint, that he no longer could presage of things to come : *ὡς ἄρα εἶπεν ἡ Διὸς ἐπιπέδιον ἔειπεν*, &c. the generation of the just being the hinderance that he could not. The Emperour thereupon demanding, who were those just and righteous men whom the Devil meant: one of the Soothsayers answered, that they were the Christians. Whereat being startled, and apprehending an occasion so suteable unto his nature, hee made that Edict to be exhibited to the people, and proposed in Senate, which gave occasion to the act of that noble Martyr whom *Eusebius* mentioneth. Consult with *Metaphrastes*, and you shall finde this very passage, *verbatim*, as it is related by *Eusebius*, to be the introduction to *S. Georges* story ; and to his notable undertaking in opposition to the cruell Edict of the Emperours. Briefely compare the storie both of them together, this in *Eusebius*, and that in *Simeon Metaphrastes* ; and say, who can, if there bee any difference in the maine and substance ; or indeed any, save that *Metaphrastes* hath delivered that at large, and with many circumstances ; which by the other is related shortly, and in a word. Which circumstances and particulars, *Metaphrastes* well might haue, and no doubt hee had, out of the publique monuments and records of the Easterne Chutches ; whereas *Eusebius* writing a generall history, could not so punctually and exactly expresse particulars : though I persuade my selfe, that had we that *Ἐπιπέδιον ἔειπεν* which he often mentions, and to the which hee doth sometimes referre his readers ; we there should finde *S. George* particularly expressed by name, as well as any of the others. It's true indeed, *Eusebius* in his history makes not the persecu-

*Euseb: de vita
Const. l. 2. c. 48:*

false

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tion to begin, till the nineteenth yeere of *Diocletian*, which cannot well agree with the yeere and time, wherein *S. George* is said to suffer. But thereunto we answer first, that the differences which occurre est-soone amongst Chronologers, are most an end no prejudice to the truth of story: and secondly, that possibly this may be an Achronisme in *Eusebius*, who hath delivered us the historie of that persecution somewhat perplexedly and confusedly. This I am sure of, that himselfe elsewhere, makes the persecution to beginne almost with *Diocletian*; and tels us that the Emperour had that conference with the Sooth-sayers, the famous *Constantine*, *κοινὸν τοῖς σοφῶσιν*, being as then a very boy. Now *Constantine* lived till the age of 65. as we reade in *Socrates*; of which himselfe raigned 31. and his father foure, or thereabouts. By which account hee was no lesse then 29. in the nineteenth yeere of *Diocletian*; and surely would not call himselfe a very boy, (from his mouth *Eusebius* speakes it) at so great an age. Supposing therefore that this persecution was begun about the fift or sixt yeere of the Emperour *Diocletian*, when *Constantine* was about the age of sixteene yeeres: we shall concurre exactly with the time, allotted to the suffering of our blessed Martyr; and so that doubt is easily answered. These arguments I presume, my readers will account as probable: for my part, I am verily perswaded, that they are demonstrative. But as for his Martyrologic, or *Ἐπιτύχιον* as himselfe calls it, made by him at the command of *Constantine*; it is not to be doubted, as I said before, but that therein hee hath delivered us the storie of *Saint George* by name. Out of which treasure of his, many Saints both men and women, especially of the Easterne parts, (and why not then our blessed Martyr amongst the rest?) which are not mentioned, one hardly of an hundred in his historie now extant, were taken questionlesse into the Martyrologies of succeeding ages, & transmitted unto us: the memory of whom might otherwise have bene lost for ever. And this the rather I beleve in the particular of *Saint George*, because *Nicephorus* having in the 15. Chapter of his seventh Booke, in brieft related the martyrdome of

Vt supra.

Saint.

Saint George, and of *Procopius*, (both which *Cedrenus* also joynes together in their sufferings, as we shall see hereafter:) doth in the close thereof, referre us to *Eusebius* Martyrologie, as if it were for more assurance, or further information.

(7) In the next place we have the testimony of Saint *Ambrose*; his words are these. *Georgius Christi miles fidelissimus, cum Christianismi professio tegetur solus inter Christianos intrepidus Dei filium confessus est: Cui tantam constantiam gratia divina concessit, ut & tyrannica potestatis precepta contemneret, & innumerabilium non formidaret tormenta poenarum.*
 „ *Id est. George* the most faithfull Soldier of Iesus Christ,
 „ when as Religion was else every where dissembled, alone,
 „ adventured to confesse the name of God: to whom it
 „ pleased the Lord to give so much of Heavenly grace, that
 „ he not onely scorned the tyrants, but contemned their
 „ torments. This I find cyted by *Hermannus Shedel*, in his *Chronica Chronicorum*; and out of him by *Bergomenis*, since by *Molanus*, in his *Annotations* upon *Usuard's Martyrology*: *Iacobus de Veragine* relyeth also, in the same passage, on the authority of *Ambrose*, so doth *Vincentius*, and *Antoninus Florentinus*. The treatise out of which his testimony is avouched, is by them called *Liber prefationum*; not now extant. *Vicelius*, who doth also build on the authority of this Reverent Father, saith that the booke is long since perished: so perished, as it seemes, that there is nothing left of it, but the name, and some scattered remnants. It is true that *Passevin*, who takes upon him to Marshall all the workes of that excellent man, makes no mention of it. But yet *Tritheimius*, a man of no lesse diligence, and more fidelity; ascribes it to him; and so doth *Gesner* also in his *Bibliotheca*. So doth *Erasmus* also, who in his censure of the writings of *S. Ambrose*, deplores the losse thereof: *Librum prefationum & hymnorum intercidisse doleo*, as he there hath it. Which is enough to intimate unto his Reader, that he conceived that treatise to have beene written by that Father: A piece, it seemes much used in businesse of this present nature, and cited often by those Authors which have delivered to us the Lives and sufferings of the Saints: as may be plainly scene

by

by any which will take the paines to search into them. All I will adde is this, that if it were not *Ambrose*, which I will not say: yet questionlesse the Author of it is of good antiquity; and the worke also thought to be of good authority; which is sufficient of it selfe, to give both countenance and assurance to *S. Georges* cause.

(8) But of our next witnessse, there is lesse doubt, and a larger testimonie; though in his words we meet with somewhat which requires a Commentarie. A witnessse which hath beene examined on the adverse part already, where he was able to say nothing: I meane *Gelasius*, Pope of *Rome*, and his so memorated *Canon*. This Pope began his Papacie, *Anno* 492. and dyed in 96. some foure yeeres after. About his time, and long before it, the Heretickes had busily employed themselves, to falsifie the publike Acts and writings of the Church, as also to corrupt the histories of the Saints and Martyrs; that so thereby they neither might disgrace the true Saints; or otherwise in their names, preserve the memory of such principall men amongst themselves, which they deerly honoured, which thing they had effected so according to their wish, that now it was high time to have a carefull eye upon them, or else it may be, they might have growne too potent, to be easily suppressed. For this cause, Pope *Gelasius* having assembled 72. of his neighbour Prelates unto *Rome*, did then and there, with their advice, and by their diligent assistance, contrive a Catalogue of all such dangerous writings as were thought fit to be rejected: giving to those which they accounted true and orthodoxe, the place and honour due unto them. Which Canon, since it is alledged against us, thereby to overthrow the History of our Saint *George*, we will in this place bring into the open view, as much of it as concernes the businesse now in hand: that so wee may encounter them with their owne weapons. The Canon is as followeth. *Gesta S. Martyrum qui multiplicibus tormentorum cruciatibus, & mirabilibus confessionum triumphis, irradiant; qui ita esse Catholicorum dubitet, & majora eos in agonibus esse perpeffos, nec suis viribus, sed dei gratia & adjutorio uniuersa tolerasse? Sed ideo secundum consue-*

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consuetudinibus antiquis, singulari cautela in Sancta Rom. Ecclesia non leguntur, quia eorum, qui scripsere, nomina penitus ignorantur, & ab infidelibus idiotis superfine vel nimis aptè, quam rei ordo fuerit, scripta esse putantur: Sicut cujusdam Lauriaci, et Inlitta matris ejus, sicut Georgij, aliorumque passionis hujusmodi, qua ab hæreticis perhibentur conscripta, propter quod (ut dictum est) ne vel levius subsannandi occasio oriretur, in S. Romana Ecclesia non leguntur. Nos tamen cum prædicta Ecclesia, omnes Martyres atque eorum gloriosos agones, qui Deo magis quam hominibus noti sunt, cum omni devotione veneramus. So

farre the very words, and letter of the Canon.

(9) By this it doth appeare, that as the Saints in generall, so also particularly S. George had beene abused and counterfeited in his Story: truths being mixed with falshood, and matters undeniable with things suspected: there being hardly one of that sacred order, whose acts and sufferings have come so cleerely to our hands, but that there is a medley in them of strange, and many times incongruous narrations. On which sufficient grounds, the historic of Saint George then extant is in the close of the same Canon, reckoned as Apocryphall; as were a great many others of the same temper. But the particular reason why it was so reckoned in that Canon, is by our later Writers, diversly related, as their conjectures pleased to leade them: *Raphaël Velaterran* makes it to be rejected, onely so much of it, as concernes Saint Georges combat with the Dragon: which also is assigned by *Antoninus*, amongst other causes, but by neither rightly. For in those times, and many hundred yeeres behind them, the fable of the Dragon was not so much as thought of in the Church Christian. *Jacobus de Voragine* more necerly to the truth, *Ex eo quod Martyrium ejus certam relationem non habet*: because the storie of his death is told us in most perplex and uncertaine manner. In *Calendaris n. Bedæ, &c.* For in the Calendar of *Bedæ*, we finde (saith hee) that he was martyred in *Diospolis*, a Towne of *Parus*, in others, that he lyeth buried in *Diospolis*, not faire from *Ioppo*: In some, that he did suffer under *Dionetian* and *Maximinian*, Emperours; in others, under *Diocletian*, King of the

Hist. Lond. in S. Georgio.

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Persians, no lesse then 70. tributarie Kings being in presence. Somewhat, I say, of this, was rightly aym'd at by this blinde Archer: but *Bede* is brought in by him somewhat too early, as being a *Post-natus*, scarce borne within two centuries of yeeres succeeding. But what need more conjectures, or what use is there indeed of any, since the same Canon which hath decreed the History of *George* (then extant) to be Apocryphall; hath also told us, that it was then generally belev'd, to have beene writ by Hereticks. This is enough to make the History of any St. suspected and Apocryphall. We need seeke no further. Out of which storie, thus exploded by *Gelasius*, they which in latter times composed the history of our Martyr, borrowed most likely their narrations of *Athanasius* the Magitian, and of the Lady *Alexandra*: not to say any thing of that terrible massacre, which by a cheating trick he made of many of the people; branded by *Antoninus*, as before we noted.

(10) Hitherto have we spoken of *Gelasius* Canon, and nothing all this while, which may redound from thence to Saint *Georges* credit. Nothing indeed in that which hath beene spoken hitherto, because we were to lay our ground, before we rais'd our building. But that now done, and the full meaning of the Canon duely pondered: it will appeare for certaine, that though *Gelasius* taxed the storie of Saint *George* as dangerous and Apocryphall; yet he hath done the Saint himselfe all due respects, and confirm'd him to us. This I did note before out of the words of *Bellarmino*, in a reply to Doctor *Boys*, who needs would have both *Bellarmino*, and Pope *Gelasius*, speake for him; in making our *S. George* to be a meece Chimæra, or thing of nothing; which God knowes they never meant. This I say, we did note before from *Bellarmino*; but now we note it out of *Gelasius* himselfe, and the very letter of his Canon. For having told us, that the actions of many of the Saiants, were writ by Infidels, or rather Mis-beleevvers; and in particular, that the passion of Saint *George* was compos'd by Heretickes, hee states it thus: that notwithstanding this, hee, and the Church with him, did reverence all those sacred Martyrs, and

V. chap. 3. sect. 8.

and their glorious sufferings for the Truth, knowne better unto God, than any of his people. *Nos tamen cum predicta Ecclesia, omnes Martyres, atque eorum gloriosos agones, qui Deo magis quam hominibus noisunt, cum omni devotione veneramur*: So saith *Gelasius*. It also seemes by that which is remaining of the Canons of *Nicephorus* the Confessour, that there were two severall Martyrologies or Histories of Saint *George* then extant, and both condemned, which is authoritie sufficient, that the storie onely is discarded, and not the Martyr. *Apoclypsin Esdra, & Zosmie, & duo S. Georgii Martyria, et sanctorum Martyrum Cerici, (so he calls him) et Iulitta &c. suscipere non oportet*. But to returne againe unto *Gelasius* and his Canon, that wee doe construe him aright, and doe not mis-report his meaning, is easie to be seene, by the concurrent suffrages of *Beda, Antoninus, Hermannus Schedell, Bergomensis, Notgerus, and Vsuardus*; all which, as we shall see in the next Chapter, doe so conceive it. But wee might well haue sav'd this labour. For Doctor *Reynolds* also cannot but acknowledge, that without further question, *Gelasius* did beleeeve Saint *George* to be an holy Martyr, although he found the storie had beene writ by Heretickes: *Gelasius citans, sametsi fraudem hanc offaceret, ipsum putabat nihilominus sanctum fuisse Martyrem*. If so, then I perswade my selfe it were much safer to give credit to *Gelasius*, who liv'd so neere the time of Saint *Georges* suffering: than any Doctor, of what eminent ranke soever, above a thousand yeers below him. We may besides conceive, what was *Gelasius* meaning in this Canon, in that hee, censureth the History of *Quiriacus* and *Iulitta* also, as he doth that of *George*: pronouncing both of them to be writ by heretickes: yet notwithstanding they were both honoured in the Church as holy Martyrs, and the memoriall of their sufferings celebrated in the Churches of the West, the sixteenth of June, (so have the Romane Martyrologic, and those of *Bede* and *Vsuardus*;) the Greek Church celebrating their comemorations, the fifteenth of July. If so, if that the historie of *Iulitta* was pronounced to be Apocryphall, and notwithstanding, she her selfe confessed to be a holy Martyr: the like may be affirmed

Dr. Reyn. de
Idol. Rom l. 2.
c. 5. sect. 21.

affirmed for us, of our Saint *George*, that questionlesse hee was a true and glorious Martyr, however that the Historie then extant, was adjudged Apocryphall, and writ by heretickes. To bring the matter neerer home, *Gelasius* in that Canon hath reckoned as Apocryphall, the Itinerarie of Saint *Peter*, the Acts of *Paul*, and *Thecla*, the Recantation of *Adam*, *Origen*, and *Cyprion*, and many others. What then shall therefore wee conclude, that *Peter* never travailed, or that there never was a woman of the name of *Thecla*, or that Saint *Cyprion*, or *Origen*, or *Adam*, never recanted their impieties and errours? Nay, we conclude from hence, that questionlesse Saint *George* is to be reckoned as a Martyr, because the storie onely is condemned, and not the Saint; iust as we may resolve, that there was such a noble Prince as *Arthur*, because the Monke of *Malmesburie* hath told us, how much his famous deeds were over-acted by his Country men the *Brittaines*. For sure the inference would be simple, should any hence conclude, that doubtlesse there was no such Prince, or that the actions which are commonly imputed to him, are all false and fabulous, because the historie, in which amongst many other things, they are contain'd, was by the Councell held at *Trent*, prohibited and adjudged Apocryphall, under the name of *Arturus Britannus*. Not that the Councell by *Arturus*, meant the King himselfe, (which is *Georges* case) but that same Historie onely, writ by *Moumouth*, surnamed *Arturus*.

(II) For certainly, had there beene any meaning in *Gelasius* to have exploded the Martyr, together with his History; he might as easily have done it, as have spoke the word. He might, I say, have done it with as much ease, as have spoke the word, by adding onely this of Doctor *Reynolds* to the Canon; *Fuit enim hic Georgius homo improbus, hereticus Arianus*. This had for euer been enough to have made his memory as odious, as his story was suspected; and to have razed his name, not onely out of the publique Calendar, but out of the good opinion of all honest men. *Gelasius* could not possibly be ignorant, what to determine of the Arian *George* of *Alexandria*; had he conceived it to be him;

See. quo sup.

him; unlesse he had been ignorant of the writings of the ancient fathers; wherein his cruelties and butcherly behaviour are so lively represented. And had he thought it to be him, we may assure our selves that not for feare nor fauour, he had so gently spared his person; and stumbled onely at the story: or that to please the Gothes who then swayed in *Italy*, and favoured not a little of the Arian heresie; he would permit so damnable and vile a Tyrant to passe for currant as a Saint. *Gelasius* was too faithfull in the discharge of his great office, to be so misconstrued. Nor is it to be thought, suppose *Gelasius* were unfaithfull, that *George* the Arian Heretick could be so cunningly inserted into the Calendar, and passe so currantly among the Saints; so soone upon his most deserved, though cruell execution, the Church especially keeping an eye so watchfull over them and their designs, that all their practises were as soon brought to light almost, as they were conceived. For from the death of *George*, unto the Papedome of *Gelasius*, are but 130. yeeres, or thereabouts; too scant a time to have his Villanies forgotten, and himself reputed for a Martyr. It is true, that many of the *Gothes* having received the faith of Christ, though spotted and defiled with the *Arian* tenets, which they received together with it, were by *Albanarick*, a Gothish King, but of another faction, done to death, and so accounted by the Church amongst the Martyrs. But *Socrates*, who tells the storie, tells us also this, that they poore soules, suffered not for their misdemeanours, nor were they *Arians* out of choice, but out of ignorance: and that *ἐν τῇ ἀνομίᾳ*, even in *Lib. 4. 28. Lat.* the singleness of their hearts, *ἢ κατὰ τὴν ἀνομίαν*, and 28. onely in defence of their faith in Christ; they yeilded up their lives to preserve their piety. This was not *George's* case, a damnable and bloudie tyrant; one stubbornly resolved to advance an heresie, which he had impiously undertaken: and for that branded in the Fathers, and stigmatized amongst the writers of Ecclesiasticall historie, yea even by *Socrates* himselfe, who tells the storie of the other. Likely indeed it is, that if the *Arians* had prevailed, they would have given their *George* a principall habitation in the

the Heaven of glories; above *Eusebius* of *Nicodemia*, or *Marius*, or *Endoxius*, or *Theognis*; or perhaps, next unto their founder *Arimus* himselfe. But that the Christian Church should in so short and small a space, ranke him among the Saints; this I can hardly be perswaded, unless perchance we may beleve that in the same times she could condemne the Hereticke, and adore the Hereticckes. I know it was a frequene custome with the antient *Romans*, to honour and adore the gods of those many nations, which themselves had vanquished; *Religionibus servare victis. Captivas eas post victorias adorare*, as *Octavius* in the Dialogue. But this they did not on mistake, or any couzenage put upon them by the vanquish'd Nations. No, it was onely on a superstitious conceit, that having in their Citie all the Gods whose people they subdued, and placing them in their most rich and sumptuous Temples, they might by their assistance, the better bring the residue of the world under their subjection. *Sic dum universarum gentium sacra suscipiunt, etiam regnare mervenerunt*: So saith *Cecilius* in the same Author, Not to say more, I thinke it as impossible altogether, that in so small a tract of time, if at all ever, the *Arian George* should be reputed for a Saint amongst the Orthodox Professors, now victorious: as that our reverend Prelates, *Cranmer*, *Latimer*, and *Ridley*, should in an equall space of time, bee taken into the Roman Martyrologies; or that their *Henry Garnet*, *James Clement*, or *Nicholas Sanders*, by them honoured, should be accounted Martyrs in the Churches Prestellant; in case that either side prevaile, and suppress the other.

(12) To bring this Chapter to an end, it is the last of Doctor *Reynolds* two Conclusions, *Nullius Georgij Cappadocis et Martyris, nisi Arianis, mentionem ab ullo idoneo autore fieri*; that never any *George* of *Cappadocia* was reputed as a Martyr, in any Author worthy credit, but *George* the Arian. In generall answer to which generall challenge, I have thoght good, before we further labour in particular proofes, to draw together in a Table, the names of all such Authors cited in this worke, by all of which *S. George* is reckoned

De Idol. Rom.
l. 1. c. 5. § 6. 22.

as a Martyr, by many of them said to be of *Cappadocia*. All of them I perswade my selfe worthy of credit, and the ornament of the age in which they lived. Yet lest their affirmavit should be question'd and controul'd by our choycer judgements, I have tooke care to mingle with them, such famous Princes and Prelates celebrated for their goodnesse, as have done him publike honours: all which I have digested according to their, severall times and ages, in the forme that followeth:

The Catalogue.

- 326 **E**usebius *Cæsariensis*.
 374 Saint *Ambrose*.
 492 *Gelasius* Pope of *Rome*.
 515 *Childebertus* R. *Francorum*. 225.
 527 *Iustinianus* Imp.
 Procopius Cæsariensis p. 231.
 Sidonius Archbishop of *Mentzi* 232. 234. 239.
 570 *Venantius Fortunatus* 232.
 596 *Gregorius Turonensis*. p. 223. 227.
 600 *Greg. I. Pont. Rom.* 233.
 640 *Faß Siculi*. p. 186. 200. 201.
 660 *Hildericus* R. *Austrasia*.
 690 *Adamannus* *scotus*.
 698 *Cunibertus* R. *Longobard*.
 730 *Beda Venerabilis*. p. 201. 207.
 752 *Zacharias* *Pont. Rom.* p. 234.
 774 *Paulus Diaconus*.
 780 *Albinus Alcuinus* 211.
 812 *Vuardus Monachus*. p. 174. 201. 207.
 M 835 *Raba*

- 835 *Rabanus Maurus.* p. 174. 201. 207
 837 *Simonius Monachus.* p. 225.
 850 *Simon Metaphrastes.* p. 126. = 129. 130. 131. 133. 137.
 858 *Anastasius Bibliothec.* p. 237. 199. 200. 200. 210.
 912 *Nothgerus Monachus.* p. 174. 175. 201. 207
 970 *Iohn Zemisces Emp. of Constant.*
 975 *Tribunus Mevius, D. Venetorum,*
Martyrologium Saxonicum.
 993 *Africanus Archiep. Cantuariens.*
 996 *Hedinge, Ducissa Bavaria.*
 1005 *Henn. 2. Imp. Germ.*
 1053 *Iob. Euchaites, Ep. Orient. p. 186. 190*
Constant. Monomach. Emp. of Const.
 1070 *Geo. Cedrenus.* p. 187. 199. 200
 1074 *Rob. D' Oyley nob. Anglus.*
 1098 *Godfrey of Bovilon.* p. 187. 231
 1120 *Robertus Monachus.* p. 126. 249. 251. 252
Anna Comnena. p. 187. 190. 231.
Calicles, agr. Poet. p. 190
 1130 *Gulielm. Malmshuricus.* p. 171. 231. 252
 1141 *Gualt. Ep. Augusta Vindelicorum.*
 1180 *Gulielm. Tyrinus.* p. 171. 230. 251.
 1250 *Vincentius Belvacensis.* p. 140. 175. 176. 200. 200. 201.
 1260 *Philos, agr. Poet.* p. 191. 200. 200. 201
 1273 *Radulphus Imp. Germ.*
 1282 *Iacobus de Veragine.* p. 176. 200. 200. 201. 250
 1305 *Nicephorus Calistus.* p. 167. 199. 200. 200. 201
 1330 *Niceph. Gregoras.* p. 168
 1344 *Edwardus 3. R. Angl.*
Thomas de Walsingham.
Iohn Cotovicus. p. 230. 266.
 1354 *Iob. Cantacuzenus Emp. of Constant.* p. 168. 232. 264.
Geo. Codinus.
Damasen the Monke. p. 149. 200. 200. 201.
 1390 *Froissard.*
Autor Fasciculi temp. p. 175. 179. 197. 201.
Anselmus Frater Franciscanus. p. 133
 1410 *Institianus Patr. Ven.*

- 1411 *Sigismundus Imp. Germ.* p. 226
 1445 *Antoninus Florentinus.* p. 139. 140. 179. 200. 206. 201
 1448 *Fredericus Imp. Germ.*
 1472 *Bapt. Platina.* 225. 226. 226.
 1484 *Coccinus Sabellianus.* p. 160. 160. 200
 1488 *Maximilianus I. Imp.*
 1490 *Hermannus Schedell, auctor Chronicorum.* p. 189. 200. 200. 209. 227.
 1494 *Phil. Bergomensis.* p. 181. 200. 200. 201.
 1499 *Bapt. Mannanus.* 245.
 1506 *Raphael Volaterranus.* p. 125. 131. 200. 200
 1536 *Melanchthon.* p. 194.
 Ludovicus Patavinus:
 1550 *Seb. Munsterus.*
 1551 *Confessio Saxonica.* p. 195. 196. 200
 Polydorus Virgilius.
 Hist. Magdeburgica. p. 194. 200
 1560 *Iohn Foxe.* p. 197. 198. 200. 200. 201.
 1571 *Michael ab Yffelt.* p. 176. 186.
 1576 *Lamb. Danaus.* p. 197.
 1593 *Comus Ep. Alexand. Safran*
 fragan unto the Patriarke 237.
 Hospinian. p. 196. 200. 200. 201. 219.
 1593 *Maximus Bishop of Cuthera.* p. 169. 200. 200. 201.
 1600 *Henr. Oraus.* p. 125. 131. 194. 200. 200. 200. 201.

All these, besides the publike Martyrologies both *Greeke* and *Roman*, besides also the publike Liturgies and Monuments of those Churches, the learned men, all of them, of the *Romish* parties, and many of the Churches of the reformation, whose names would fill a Catalogue. If among these we have not one of credit, neither Author in this relation, nor Prince nor Prelate in their actions: hard is our hap, and let the adversaries have the honour. But what one ranke of these have said, and what the rest have done in *Saint Georges* honour, we shall now see in their severall places. And lest that any of our Authors whose authoritie wee use, may be thought not to speake of *George* a Martyr, contradictory from him of *Alexandria*: it will, I take it, bee a diffe-

difference sufficient that we produce a *George of Cappadocia*, apparelled with those circumstances, or any of them which before we noted, to be the termes of difference, betwene the *Arian*, and our Martyr. If all our Authors doe agree in this, they speake the same : and this I doubt not, but I shall easily make apparant by the evidence:

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CHAP. III.

(1) *The state of learning in the Church divided into two naturall dayes.* (2) *The time and learning of venerable Bede.* (3) *His testimonies of Saint George.* (4) *Of Dacianus King of Persia, and who he was,* (5) *Persia taken in some Authers for the Easterne Countreiss.* (6) *Areconcilement of the other doubts touching this Dacianus.* (7) *The Martyrologies of Vluardus, Rabanus Maurus, and Notgerus.* (8) *Saint George how said to have converted many people.* (9) *The witnesse of Vincentius, Iacobus, and Antoninus Florent.* (10) *Vestem exuere militarem, the meaning of it, and when used.* (11) *The suffrage of Sabellicus, Schedel, Bergomenis, and Volateran.*

(1)



Here is an old tradition, that the world should last 6000. yeeres, and no longer: two of them before the Law; two under it; and two after. Which though it hath not beene exactly true, of the two first; and that the third is doubtfull; yet the conceit is tollerable; and for as much of it as is past, somewhat neere the computation and account of time, recited in it. We will be therefore bold, to take for granted, that the Christian Church is of two thousand yeeres continuance: which granted or supposed, we will resemble it, or the state of learning rather in it, unto two naturall daies, each, of a thousand yeeres apeece: and this the rather, because the Lord hath said, that in his sight, a thousand yeeres are but as one day. The first of these, wea take to have begun even at the first rising of the Sonne of Righteousnesse: and for the morning of it, allow the first three Centuries, even till the time of *Constantine*. The noon-tide watch thereof, we make to be of the three Centuries ensuing:

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Cent. 4. c. 4

Chronol.

Emend. 9

ensuing : of which, and especially the first, the *Magdeburgians* give this censure, *Habuit hac etas si qua unquam alia, plurimos prestantes et illustres Doctores.* And certainly there never shined more glorious lights in the house of God, than in those ages : the Sunne of learning, being then in the very height, and *Zenith* of it. Long it continued not in that full glory, till it declined into an evening ; to which we doe allot the three next ages : when as the beames thereof grew low, and the light obscurer. And now at last we are benighted, even covered over with $\frac{1}{2}$ *Cymerian* darknesse of ignorance ; a darknesse no lesse grosse and palpable, than that of *Egypt.* *Ballarmino* calls it, *Seculum infelix, in quo Scriptores illustres nulli, nulla Concilia ;* A most unhappy age, wherein were neither famous Writers, nor frequent Councells. *Sabellicus* sae rightly, *mirum est, quanta omnium bonarum artium oblivio, per id tempus mortalium animos obreperit ;* a prodigie it was to see, how generall forgetfulness of all good literature, had at this time invaded and possessed the mindes of men. Which night continued, for 150. yeeres, or thereabout, those Writers which wee meet with from the yeere 900. untill then, as they were few, so were they but as a few smaller Statres in the darkest midnight. This night once past, the dawning of the second day at last appeared ; and we extend the morning of it even to the first beginning of the last Century : in which there was at first a struggling betweene light and darknesse ; but afterwards the light of learning got the better, and by degrees made way to usher in the second noone-tide. Which second noone-tide wee begin about the yeere 1500. and hitherto it hath continued ; the light of learning never shining with more perfect glory, than at the present. How long it will continue thus, is above our knowledge : but as it is, we may almost assure me with *Ramus*, *Majorem Dabiturum hominum & operum profectum, seculo non vidimus, quam totis antea quatuordecim saeculis nostris viderant.* Our age hath brought us forth more worthy workes, and famous Writers, than all the rest that went before us.

Prefat. in sch. Mathem.

(2) If it be asked, to what use serves this observation :

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wee answer that it is to this. First that it may appeare, that never any age hath beene so void of learned, or barren of good men, that is not able to produce some testimony of good credit, in the behalfe of *George* the Martyr. Next, that in all times we expect not, either an equall number of witnesses, or equall parts, in such as are produced, to give in evidence: but that we looke for them, and judge of them, according to their times and ages. Already we are past the noonetide, of the first of these two dayes: in which, referring other of our witnesses to their proper places; we have made use onely of *Eusebius*, S. *Ambrose* and of Pope *Gelasius*. In the next place and time, wee meet with Venerable *Beda*, who dyed about the yeere 734. A man that saw as cleerely, as any whomsoever, that lived in any part of the whole evening: and one who for the excellency of his endowments, and piety, obtained that adjunct. *Camden* entituleth him, *the singular glory and ornament of England*. *In Brigant.* and *Malmesbury* affirms more fully, that he was one, more fit to be admired than praised; who being borne in the extreamest corner of the world, did yet enlighten all of it, with the beames of his learning. *Vir erat, fatis he, quem mirari* *Hist. de Regib.*
facilius, quam digne predicare possis: qui in extremo natui orbis *Ang. L.*
angulo, doctrina corusco terras omnes perstrinxerat. Whom lest we should suspect, as partiall in his praises, wee have a *German* Poet, thus speaking unto *Brittaine*.

Quid tibi divinumq, Bedam (doctissimus olim
Dum varias annis benequi cognoverat artes)
Debemus.

Camden in Brit.

The fence imperfect, but thus to be conceived.

Brittaine, to thee, divinest *Bede* we owe,
 Who did alone all parts of learning know.

(3) The witness being such, his testimonie will be taken with lesse scrupule: the rather, because there is not any thing of his which hath beene justly questioned, but his

Canul. II. c. 6

Tom. 3

English History; as having in it more of the miracles so common in the peoples mouths, than may be well allowed of. But evē that piece also, *modeste et circumspetto judicio*, is to be censured sparingly, and with great temper. His testimonies of S: *George* are two: the one of them in his *Martyrologie*; the other in his *Ephimerides*. First in his *Martyrology*, on the 23. of *Aprill*, or in the *Latine Computation*, on the 9. of the *Calends of May*, we reade it thus. *Natale S. Georgii Martyris, qui sub Daciano Rege Persarum potentissimo, qui dominabatur super 70. Reges, multis miraculis claruit, plurimosq; convertit ad fidem Christi: simul et Alexandram uxorem ipsius Daciani, usq; ad Martyrium confortavit. Ipse vero novissime decollatus, Martyrium complevit; quamvis gesta passionis ejus inter Apocryphas connumerentur Scripturas. Id est.* The Passion, of S. *George* the *Martyr*, who under *Dacianus* the most, mighty King of *Persia*, Lord of no lesse than seventy tributary Princes, was famous for his miracles, and for converting many to the faith of *Christ*; of which the *Emperesse Alexandra*, the wife of *Dacianus*, continued constant in it even unto the death. This *George* at last beheld, received the crowne of *Martyrdome*: although the Story of his Passion be reckoned as *Apocryphall*. And in his *Ephimerides*, on the same ninth of the *May-Calends*; thus:

*Nona docet Fortunatumq; et Achillem junctos.
Hac etiam irrisito mundum qui sanguine tenuis.
Infinita refert Georgi sancta Trophaea.*

This ninth day doth of *Fortunatus* tell,
And of *Achilles*, joined together well.
And of thee *George*, who didst the world neglect,
And holy trophées in thy blood erect.

(4) The first of these two testimonies, as it affirms the death and sufferings of S. *George*; so are there in it, some things which require a Commentary. For not to speake of *Alexandra*, *Diocletians* Lady, and her conversion by Saint *George*,

George, wherein I formerly have declared what I conceive thereof, and of the Story in that passage: here have we that of *Dacianus*, not yet touched, not touched as yet, because we purposed to deferre it, untill we came to speake of *Beda*, who is the first Author of all now extant, which hath made any mention of this *Dacianus*. A passage, as *Baronius* thought, of an old Arian Legend, which he speaks of, in his Annotations on the Roman *Martyrology*, where it is said that *George*, the Arian *George*, as he supposeth, did suffer many torments at the hands of *Dacianus* a King of *Persia*. Onely the difference is, and that not much, that there the tributary Kings are five in number more, than here in Venerable *Beda*. This Doctor *Reynolds* useth as a closing argument, to proove our S: to bee the Arian *George* of *Alexandria*: and this our selves alledged in the behalfe of *Calvin*, to shew what cause he had, to make S. *George* a counterfeit, or *Larva*. The processe was, that there was never at, or about that time, a King of *Persia* of that name, and greatnesse of Command; and that this *Dacianus* is in other of our Authors, made to be President or Lieutenant under *Diocletian*; therefore in likelihood, our Authors not agreeing, and no such King as he in nature; the whole Story of S: *George* is false and forged. This is the maine of all that may be said against us, touching *Dacianus*; and this is easie to bee answered. For the dispatch whereof, wee must looke backe a little on the condition of the Roman Empire, at the time of S. *Georges* sufferings: The East parts of it governed, as before I said, by *Diocletian*; and the West, by *Maximian*. These two, the better to direct and manage the affaires of State, had tooke unto themselves two *Cesars*: wherof the one was named *Galerius Maximinianus*, assumed by *Diocletian*; and under him Lieutenant Generall, or Lord President of the Easterne Countries. Now this *Galerius Cesar*, was by birth a *Dacian*; and afterwards, successour unto *Diocletian*, in all those parts that hee commanded. That he was borne in *Dacia*, is affirmed by S. *Hieromes* Latine copie of *Eusebius Chronicon*; where thus wee reade it: *Galerius in Dacia hanc longe à Sardica natus*, that hee was borne

April. 23

borne in *Dacia*, not farre from *Sardica*. The same affirmed in the Epitome of *Aurelius Victor*, that hee was borne in *Dacia*; *Ortus Dacia Ripensis*, repeated in the selfe same words by *Paul* the Deacon, in the 11. Booke of his *Historia Miscella*; and out of them, by *Abbas Uspergensis* in his *Chronica*, and divers others. That he succeeded *Diocletian* in the greatnesse and extent of his command, (after that he and *Maximian* had surrendered up the Empire;) is a thing so plaine in Story, that no man conversant in the Historians of those times, but exactly knowes it. Hereupon we inferre, that probably this *Dacianus* mentioned in the Story, was that *Galerius Maximianus*, who afterwards was Emperour; and had the Easterne parts, all of them, of that Empire, under his subjection. And this we doe the rather fancy to bee probable, because denominations taken from the birth-place of their Princes, were not accounted novelties among the Romans. For *Adrianus*, wee well know, assumed that name from *Adria*, a Towne of *Italy*, where hee was borne. And not to seeke for more examples, we finde that *Diocletian*, borne in a Village of *Dalmatia*, called *Dioclea*, added this termination to the place of his Nativitie; that so his name might be more plausible among the Romans, whose governance hee had then undertaken. *Ubi Romani orbis potentiam cepit, Graivus nomen in Romanum aere convertit*, as mine Author hath it. Adde hereunto, that this *Galerius* was alwaies a most bitter enemy of the Church of Christ, which he had persecuted from his youth: and then perhaps hee may more easily be beleev'd, to bee this *Dacianus*, the rather, since *Dacianus* as hee was the instrument of *Diocletians* cruelty, is called in many of our Authors, *Dacianus Praeses*, which name of *Praeses*, is in the Roman Martyrology given to *Galerius* also, in the same regard; *Quirinus sub Galerio Praefide pro fide Christi in flumen precipitatus est, &c.* See the Annotations. *Prudentius* also in an Hymne on the same *Quirinus*, calls him *Dux Galerius*: a title in the Latine of those times, not different from that of *Praeses*:

(5) But here it may be questioned, how *Dacianus*, admitted-

Aurel. Victor.
Epitome c. 39

Roman-Mart.
June 4

Peri Steph. 7

mitting that hee were the same, with *Galerius* the *Dacian*, can be supposed to be a King of *Persia*: considering that the *Persians* had at that time, a Prince of their owne royall stocke, knowne by the name of *Narsus*, who dyed about the yeere 307. To this wee answer, that Venerable *Beda* spake according to the manner of the times, in which hee lived: wherein the *Persians*, having subdued the Roman forces, were, and had so beene long before, the absolute masters, of almost all those Countries, which *Galerius* once commanded. Which being so, the East parts of the Roman Empire, under the command of the Kings of *Persia*; and in particular, the *Holy-Land*, where *Lydda* is, being in their Dominions: those Countries did in common speech, passe by the name of *Persia*. Just as at this day, wee call those severall parts of the Turkish Empire, once members of the Assyrian, Greeks and Roman Monarchies, by the common name of Turkey: or as we call all Easterne Churches, the Greeke Church, because they have communion at this time, with the Patriarch of *Constantinople*. So *Belarminus* doth call Cardinal *Bessarion*, a Grecian, borne at *Trabezond*; *Bessarion, natus Grecus, patrio Trapezuntinus, &c.* Descript. Eccl. as he there hath it: whereas the Towne of *Trabezond* is far enough from *Greece*, in the heart of *Capadocia*. So also *William* of *Tyre*, doth call all those within the land of *Palestine*, who were enemies unto the Faith, & then possessours of that Country, by the name of *Persa*. And so the Monke of *Malmesbury*, shewing the difference betwene the East and Westerne Nations; hath told us, that the Occidentals, being more stubborne and impatient of the yoke, have often changed their Masters: whereas the Easterne people being more dull and womanish, have beene continually the Vassals of the *Persians*. *Romanus* denique imperium prius apud Hist. de Reg. Angl. 4. *Francos, postea ad Tantomar declinavit: Orientalis semper (understand him of the latter times) apud Persas durat.* Which note of his, could not be true, is taken of the *Persians*, as the inhabitants onely of that Province, commonly called *Persis*: the *Saracens*, having before expelled the *Persians*; and themselves, being in the time of *Malmesbury*, chased out of these.

these Countries by the Turks. Therefore we must conceive, that the name of *Persian*, was a common appellation of the Easterne people, in those times, just as the Turke and Easterne Nations, doth call all Westerne Christians, by the name of Franks. Adde hereunto, that *Lidda* or *Diaspolis*, there where *S. George* was buried, and his Passion celebrated, is said in many of our Authors, to be a Towne of *Persia*: though a Towne of *Palestina*; there being no such Towne as that in the bounds of *Berberia*, properly so called: and then as wee have found out *Dacianus*; whose we have shewne some reasons, why he is called a King of *Persia*, or of the *Persians*. I adde yet further, that this *Galerius Dacianus*, might with good reason be called King of *Persia*, of *Persia* properly so called: as having vanquished *Narjes* the King thereof, with a mighty overthrow; seized on his Campe, taken his sisters, wives, and children; brought thence as Captives, all the Nobility almost, *Et gazam opulentissimam*, and an huge masse of treasure: And not onely, but *Regem ipsum in solitudine regis*, he had compelled; the King to forsake his Country, and fly for shelter to the Deserts: as *Paul* the Deacon tels the story.

(6) Let this be also granted; yet what shall be replied to this, that *Dacianus* is there made the Lord of seventy tributary Kings: or what can be produced to reconcile those Authors, which make him not an Emperour; to these which doe affirme it? This I suppose we may make good, without much difficulty. We read in Scripture that *Absuerus* King of *Persia*, had under his Dominion, no fewer than 127. Provinces: most of the which, were first subjected by the Greekes; and after by the Romanes. We read also in *Tacitus*, how ordinary a thing it was, in the height and pride of the Roman greatnesse; *Habere servitutis instrumenta etiam & Reges*: to suffer Kings in many of the Conquered Nations, and to employ them as their engines, thereby to bring the people into greater bondage. Put this together, and wee shall see no inconvenience to ensue, if wee should peremptorily affirme, that under the command and Empire of *Galerius Dacianus*, sole ruler of the Easterne

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Countries; there were no lesse than 70. tributary Kings, and inferiour Princes. As for the pretended disagreement, which is observed betweene our Authors; we doe thus reconcile it. *Viz.* That those which make him President, or Licutenant generall under *Diocletian*; speake of him, as hee was at the time of our Martyrs suffering: Commander of the Imperiall Armies, and the designed successour, and a chiefe agent in the persecution. See what was said before of *Galerius Preses. Sect. 4.* But Venerable *Bede*, and those which call him King, report him as he was in power, though not in title; or rather call him King by way of anticipation; just as the Italian shores in *Virgil*, are called *Lavinia littora*, before that name was given unto them; because in short time after, in honour of *Lavinia*, they were so denominated. Now why the story should be written of *Galerius*, by the name of *Dacianus*; or why the sufferings of our Martyr, imputed rather unto *Dacianus*, than to *Diocletian*: this I conceive to be the art of those, who even whilest both the tyrants lived, committed it to writing; that so they might decline the envie of their undertakings, and not incurre the high displeasure of the Persecutors. This I conceive to bee sufficient in answer unto that exception touching *Dacianus*: which may be easily admitted, without the least offence to truth, and much unto the credit of the Venerable Author. But be it what it will, I shall beleevē any thing of it, sooner then yeeld unto *Baronius*, that this of *Dacianus* was any fragment of the Arian Legend which hee speakes of. Nay this one circumstance perswades me, that it was not so; but rather that the Arians had adulterated and corrupted that History which they found written of *S. George*: or that in framing of the Legends, some passages in the acts of *George* the Arian, might by a want of judgement, fatall unto that kind of Writers, be mingled and inserted in *S. Georges* story. For what had *George* the Arian, to doe with any *Dacianus* King of *Persia*, whether so called properly, or by denomination taken from his Country: especially not suffering; in any time of publicke persecution, or by command of any Prince, call him what you will; but onely by the fury of a
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mixt and outrageous multitude. If any reason thus, the storie as it is related by Venerable *Beda*, is perplexed, and full of intricate difficulties; and therefore nothing in it true, or therefore there was no such Martyr: how infinite are the Saints that must be degraded, whose stories are no lesse perplexed, than this of ours, though never quarrell'd

(7) This difficultie over, we now proceed unto the further examination of our witnesses, beginning first with those, which are the first in time: All of them Authors also of the same kinde, viz. of *Martyrologies*. The first of these is *Ussuardus*, one of the Schollers of *Alcuinus*, who flourished in the yeere 812. and at the suite of *Charles* the Great, compos'd his Martyrologie, *Martyrologium satis accuratum & celebre, quo multa Ecclesie usantur*. A piece of good esteeme, and great diligence, and therefore used in many Churches. So saith the Cardinall The evidence which we receive from him, is this. 9. *Cal. Maij. In Perside, civitate Diopsoli, passio S. Georgij Martyris, gloriosi ante signani, clarique miraculis: cuius gesta passionis, etsi inter Apocryphas numerentur Scripturas, tamen illustrissimum ejus martyrium, inter coronas Martyrum, Ecclesia Dei venerabiliter honorat.* Vp-

Lec. quo. supr.

“ on the 23. of *April*, the death and passion of Saint *George*
 “ the Martyr, that glorious leader, but more famous by his
 “ miracles, is celebrated in *Diopsolis*, a towne of *Persia*: the
 “ story of whose Passion, though reckoned as Apocryphall,
 “ doth nothing prejudice the truth and glories of his Mar-
 “ tyrdome, so celebrated in the Church. In the next place
 we have the testimonie of *Rabanus Maurus*, Archbishop of *Mentz*, who lived about the yeere 835. *Vir aqne doctus & pius*, A man (saith *Bellarmino*, and certainly his workes affirme no lesse) both learned and religious. His testimony is the same with Venerable *Bedes*, viz. *Nativitas S. Georgij Martyris, qui sub Daciano &c.* Onely he ends it thus, *Cuius vitam & passionem scriptam legi*; that he had seene the life and death of *George* in writing: but what it was, or by whom written, that he doth not say. In the next place we have the Martyrologie of one *Notgerus*, extant in the 6. Tome of *Cassianus Antiquae lectiones*, as also was the former. The Author
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of it dyed about the yeere 912. and was a Monke of *Sengall*, or *Monastery S. Galli*, a place amongst the *Switzers*. His evidence compounded equally out of *Bede*, and *Vsward*; the first part taken from the former; the conclusion from the latter: himseife insetting this onely in the middle betwene both, that after many inexpressible torments, being at last beheaded, he perfected that glorious worke, by the effusion of his bloud. *In Perside, civitate Diopoli, passio S. Georgij Martyris, qui sub Daciano Rege Persarum potentissimo, qui dominabatur supra 70. Reges, multis miraculis, claruit, plurimosque convertit ad fidem Christi, &c.* hitherto out of *Bede*: *Ipse vero post multos & inauditos agones novissime decollatus, Martyrium suum sanguinis effusione consummavit.* Then followes out of *Vswardus*, *Cujus gesta passionis etsi inter Apocryphas, &c.* as before we had it.

(8) In these the testimonies of *Bede*, *Rabanus Maurus*, and *Norgerus*, we finde it mentioned of Saint *George*; *Plurimosque ad fidem Christi convertit*; that he converted many to the faith of Christ. And answerable hereunto, *Vincencius Belvacensis, Ad eius predicationem credidit. S. Vincencius*, That by the Preaching of Saint *George*, Saint *Vincencius* who received the crowne of Martyrdome in *Spaine*, received the Gospell: Which doubtlesse must bee understood of private reasonings, and friendly conference, with those whose soules he chiefly tendred: not by the way of any publike Ministry, wherein he never was intrusted. And certainly the Faithfull of the times Primitive, especially during the heat of Persecution, did much promote the holy Gospell, by such private and domesticke meanes, if I may so call it: passing from house to house, and from man to man, so to bring Peace unto the one, Salvation to the other. Wherefore perhaps *Cecilius* calls the Christians generally, *Latebrosam & Lucifugam nationem, in publico mutam, in angulis gar-* In Minutios

A slye and corner-creeing kinde of people, active in private places, but still and quiet in the publike. Besides which way of reasoning, he was occasionally a meanes of converting others, by his constant sufferings. Which many of the people seeing, and of the Souldiers not a few, they

Specul. histor.
lib. 12. c. 128.

they beleev'd in Christ, and glorified the name of God: *ἡ πολλὰς αἰῶν τῶν αἰῶν χριστὸν πισυνθῆσθαι πισωτο*, as the Greeke An- thologion hath it; particularly that *Anatolius* and *Proteus*, two souldiers of especiall ranke, were by that meanes converted, and forthwith executed, as in *Metaphrastes*. Adde hereunto that for the time he was in prison, he did not onely strengthen and confirme many in the holy faith, but he converted others to it: *multosque esse qui in carcerem veni- rent, at à S. Georgio docerentur*, as in the storie. It seemes, that some not well acquainted with the calling and condition of our Martyr, have made him very famous in the arts of Preaching: as one that first converted the *Armenians* and *Iberi*, now called *Georgians*. For *Michael ab Yffelt* a Low- Country Writer, telling what honours, by that people, are afforded unto Saint *George*, relates it thus: *Cur vero tanto in honore habeant D. illum Georgium, causam nonnulli afferunt, quòd ille primus ad fidem Christi, Armenos Iberosque convertisset*. But whosoever those *nonnulli* are, that so report it, they are no question in an error: there being in the Ecclesiasti- call historians, another and more likely means of their conversion; on which this *Michael* doth reflect in these words that follow; *Licet alij illud cuiusdam puella miraculis & virtutibus tribuant*.

Ad Ann. 1577.

(9) In the next place we have the suffrage of *Vincensius*, Bishop of *Beau-vein* in *France*, Anno 1250. A man of that deepe learning, that the great Schoole-man *Thomas Aquinas* is supposed (and *Bellarmino* can hardly save him harme- lesse in it) to take a great part of his *Prima secunda*, and *secunda secunda*, word for word, out of the first and third bookes of this *Vincensius speculum morale*. Hee in the twelfth booke of his *speculum historiale*, doth report the story thus: *Sub persecutione Daciani* (in divers passages before hee calls him *Dacianus Praes*) *venit de Cappadocia Georgius miles. Qui videns Christianorum angustias, erogatis omnibus quae habebat, militare vestem exuit, & indutus veste Christianorum, in modum sacrificantium se obiecit, atque in conspectu omnium exclamavit dicens, Omnes dii gentium demonia, Dominus autem ce- los fecit. Cui statim Dacianus ira repletus, ait, Qua presumptione vel*

Cap. 128.

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vel dignitate hoc audes, ut deos nostros demones esse dicas? Dic tamen unde es, et quomodo vocaris: qui respondit, Christianus sum, Georgius vocor, generi et militia Cappadocius: sed cuncta deserui, ut liberius Deo caliservirem, &c. During the persecution rais'd by the President or Lievetenant generall *Dacianns*, came *George* a Cappadocian Knight ~~into the~~ into the Court. Who seeing into what miserable streights the poore Christians were driven, making a doale of all he had, put off his military or Knightly habit, and manifesting that he was a Christian, he rush'd into the middest of the Idolaters: and in the hearing of them all, cryed out, that all the deities of the Gentiles were but divels, and that it was the Lord onely which had made the heavens. To whom the President, With what presumption or upon confidence of what high dignity, dost thou affirme, that our gods are divels? tell us thy name, and whence thou art. Who presently returned this answer: I am (saith he) a *Christian*, my name, *George*; my country, *Cappadocia*; and there of honourable ranke: but I have willingly abandoned all, to serve the God of heaven with greater freedome, &c. Then followeth an enumeration of those severall torments, which by the Presidents command were inflicted on him: as *viz.* that they put him on the racke, and dislocated almost every member of his body; next, that with burning fire-brands they made a passage to his bowels, chafing the bleeding wounds with salt: that afterwards they bound him to a brazen wheele, armed round about with swords [*gladijs bis acutis circumscriptis*] and rowled him on it, which when it hurt him not, they cast him in a vessell full of boyling leade: after all which, seeing him still invincible, he was condemned to be headed. And then it followes in the close of all, *martyrizatus autem est in Perside, civitate Diopolis*, he suffered in *Diopolis*, a Citie of the Persians, upon the 23. of Aprill. But here in this last circumstance, I mean, as *Vincennius* was deceived himselfe, so *Anoninus* and some others which tooke *V. chap. 2. sect. 4.* the passage upon trust, were deceived by him: the reason of his error, and the easinesse thereof, wee have shewne already:

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already:

already: it is enough that here we note it, as in the place most proper. To this agrees, in the maine of it, *Iacobus de Voragine: Georgius tribunus, genere Cappadox, &c. George*, one of the Tribunes, by birth a Cappadocian, &c. The next that followeth, is that doughtie storie of the Libyan Dragon: which told, he thus proceeds unto the storie, *Imperantibus Diocletiano et Maximimiano sub praside Daciano tanta persecutio Christianorum fuit, ut infra unum mensem decem milli- martyris coronarentur. Unde inter tot tormentorum millia multi Christianorum deficiebant & idolis immolabant. Quod videtur S. Georgius &c.* During the Empire of Diocletian and Maximian, there was so great a persecution raised by the Proud and Lieverenant Dacianus, that in one moneth, 10000. Christians were crowned with martyrdom: what time, amongst so many thousand torments which were then in use, many did fall away from God, and offered sacrifice to the Idols. Which when Saint George beheld, he made a dole of all his wealth unto the poore, &c. The rest that followes, differs not at all from that before related by *Vincentius*, save that in answer to the question of the President, his reply is this, *Georgius vocor, ex nobili Cappadocum prosapia ortus*, that he was called *George*, and borne of the most noble Families of *Cappadocia*. And then it followeth, *Palestinam vero Christo favente devici*, which I conceive rather thus to have beene written, *in Palestina Christo favente vixi*, that though he was a Cappadocian borne, he had lived in *Palestine*: which agrees punctually with that of *Metaphrastes* above mentioned. Next unto him, comes *Antoninus Florentinus*, who takes the storie almost word for word, out of *Vincentius*, whom he professeth for his Author: Onely he tels us that the history of *George* is reckoned as Apocryphall; not that he was no Martyr, but that there are some passages therein scarce worthy credit. *Ponitur autem Legenda eius inter Apocryphas Scripturas, non quia verè Martyr fuerit pro confessione nominis Christi, sed propter quadam que notantur in ea de veritate dubia.* Which passages I have observed already. To end this section, the booke intituled *Fasciculus temporum*, written by a Castilian Monke of the

Par. I. lib. 8.
sect. 23.

V. part 2. ch. 2.
sect. 12 & chap.
2. sect. 10.

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the fourteenth Centurie, (*Bellarmino* calls his name *Wernerus*) and printed in the yeere 1476. by *Comradus Hoembercha: ad Annum* 291. pag. 33. doth ranke our *George* among the Martyrs of that yeere, betweene *Pantaleon* and *Iustus*: of which *Pantaleon*, called otherwise *Pantaleemon*, *Nicaphorus* at large relates the storie; and placeth him about the time of *Saint Georges* suffering, but as *Wernerus* doth, before it.

(10) In that which we alledge out of *Vincentius Bevoensis*, there is one circumstance especially worthy our notice: viz. that having made a dole of all his substance, *vestem militarem exuit*; *Saint George* put off his militarie or Knightly habit, and so addressed himselfe to speake in the behalfe of the truth and Gospell. Which putting off his militarie habiliments, is not, as I conceive it, the disrobing of himselfe of his Souldiers coate or cassocke onely, but rather the abandoning of his militarie or his Knightly Belt, the honourable marke of his well deserving. For in the Roman Empire, it was in custome with the Prince, to honour men of speciall merit, with a degree above the rest: which was performed by an investing of them with a militarie girdle, and such knightly ornaments. This was called *cingula militiae honestare*. Now they that were thus honoured, used not to come into the Emperours sight and presence, without the habit of this order: To which *Saint Chrysostome* alludeth, *ἵδεις ἄνδρες ἀρχόντων χάρις ζώνης καὶ χλαμύδος τολμήσειεν μὴ φορῶσαι τὸ δίδημα ἔχοντι* in that his second Homilie on the *Corinthians*. This militarie Belt thus given, was an engagement of the partie so invested, more then ordinarie, unto the service of the Prince: so strict and binding, that such as had received the faith, and made a conscience of their waies, used commonly to cast it from them, because of that incompatibilitie which was betweene that Knightly honour, and their holy calling. A matter frequent in the times of persecution, in such especially as would not covertly conceale their faith in *Christ*, or dissemble their religion. We may take *Iovinian* for an instance. The meaning then is this, that *George* no longer willing to continue in the let-

vice of the Emperour, unto the hazard of his soule, renounced his order, and being so degraded by his owne voluntarie act, made his appeareance in the Senate; no longer now a Souldier of the Emperour, but of Iesus Christ. The Souldiers case defended by *Tertullian* in his booke *de corona militis*, is not much different from this: of which, see that Author:

(11) But to proceed. In the next place wee meet with *Coccinus Sabellicus*, *Vir valde eruditus*, a learned man (saith *Bellarmino*) a man of great integrity, saith *Vives*. Hee lived about the shutting in of the fifteenth Centurie, and gives this testimony of Saint *George*, that hee was martyred at *Diospolis*, a Citie of the Persians, during the persecution rais'd by *Diocletian*, *Passus est eadem tempestate Georgius Martyr in Perside apud Diospolin*. See what we said before touching *Vincentius*, and his error in the word *Passio*. In the same time and age, flourished *Hermanus Schedell*, Doctor of Physicke in the Vniversitie of *Padua*; the Author of the booke entituled *Chronica Chronicorum*, printed at *Norimberge*, anno 1493. His evidence is this. *Georgius Cappadocus, Tribunus, et verus Christi miles, hoc tempore. Cum venisset de Cappadocia in Persiam, civitatem Diospolin, velut alter Curtius Romanus, et Codrus Rex Atheniensium pro patria sua liberatione sese internecioni, ad draconis occisionem et martyrii tolerantiam, dedit: Quippe interfecto Dracone, post ecclies extensionem, totiusque corporis lacerationem, et viscerum effusionem, nec non aliorum tormentorum perpeffionem, ad ultimum, martyrium capitis abscissione complevit. Cuius gesta, &c.* as before in *Vsuardus*. Saint *George* of *Cappadocia*, a Tribune, and a faithfull Souldier of Iesus Christ, about this time suffered. When comming out of *Cappadocia* into *Diospolis*, a City of the Persians, like *Curtius* in the state of *Rome*, or *Codrus*, King of *Athens*, exposed himselfe to death, in the destroying of the Dragon, and his suffering of Martyrdom, (of this see somewhat, *Part. 1. Cap. 5. Sect. 4.*) For having killed the Dragon, after hee had beene put upon the racks, his body torne in pieces, and the effusion of his bowels, with divers other miserable tortures, at last he

Enead 7. l. 8.

Alt. 6. p. 240.

“ he finished his course by the losing of his head. *Philippus Bergomensis*, an *Austrian* Fryer, who lived about the same time, and made a supplement unto this *Chronica* of *Herman-nus Schedel*, reports the storie in the same words: save that he addes *et salis confricationem*, the chafing of his wounded body with salt, unto the residue of his torments. And in the last place, *Volaterran*, of whom wee have already spoken, affirms this for us; *Georgius Martyr, genere Cappadox, Tribunus militum sub Diocletiano morabat*: Saint *George* the Martyr, a *Cappadocian* by his Country, served as a Tribune of the Souldiers under the Emperour *Diocle-tian*. Thus have wee drawne together in this present Chapter, the testimonies of the learned men in the we-sterne parts, since the division of the Churches: I meane of those who have historically delivered any thing unto us of our blessed Martyr. Of which, if any shall affirme that they reach not home, and faile in many of those par-ticulars which are before related out of *Metaphrastes*: the answer will be very easie. For first, these Authors a-gree exactly with him in all points of substance, the be-ing of Saint *George*, that hee was a man, and also his wel-being, that hee was an holy man, a blessed Martyr: which is the principall point in question betwixt his enemies and us. Wee answer secondly, that Saint *George* suffering in the East, and being reckoned as a Saint in the Church of Greece; it cannot bee expected that the particulars of his birth and quality, should bee recounted so exactly by the Writers of the We-sterne Churches: as on the other side, how many are the Martyrs celebrated in the Churches of the West, of great name and eminence, that are but briefly touched, if at all remembered by the Greekes. Wee rasher may conclude from hence, that certainly Saint *George* was of speciall merit in the Church of God: since being, as hee was, of Greece, and that hee suffered in those countries; there is so much de-livered of him in the Latine Writers, as wee finde there

is. Our next inquirie therefore, shall be amongst the Grecian monuments, and afterwards amongst some few, but eminent men, of the Protestant partie: that wee may see thereby, how generall a consent there is in all sorts of Writers in Saint *Georges* cause.



CHAP.



CHAP: IV:

(1) *The testimony given Saint George in some publique monuments of the Greeke Church.* (2) *Saint George called μεγαλομαρτυρ, and Επιμορφος.* (3) *The evidence of the Fasti Siculi, Cedrenus, the Lady Anne Comnena, Nicephorus Callistus, and Nicephorus Gregoras.* (4) *Of Contacuzenus, Maximus, and Damascen the Monke.* (5) *Of Callicles.* (6) *and Philes, two Greeke Poets.* (7) *Of the Magdeburgians, and some Lutheran Divines.* (8) *Of the Churches of Saxony, Brandenburg, and Pomerland, &c.* (9) *The suffrage of Holpinian, and Danzus, both Calvinists.* (10) *The testimony and assent of Master Fox, in his Acts and Monuments.* (11) *The Arian George condemned by those, who speake with honour of our Martyr.* (12). *A recollection and application of the whole proofes.*

(1)



His History of Saint George, as it was writ by *Metaphrastes*, informes us of him, that he was by birth, of *Cappadocia*, and of noble parentage: that having lost his father, hee betooke himselfe unto the warres, was by the Emperour *Diocletian*, raised to great dignity and honours, and at the last beheaded for the testimony of the Gospell. This is the sum and substance of *S. Georges* story, which if we cannot prove by a cloud of witnesses, not yet produced; wee will quit the cause and those both of the Greeke Churches, and of the Protestant, although these last speake not so punctually of some particulars, as the former doe. And first the *Anthologies*, which is a publike monument of the Greek Church; hath it thus. τῆ ἀπὸ μιλῶ κχ. μιλῶ τῆ ἀγίῳ κχ ἐνδὲξῃ, κχ μεγαλομαρτυρῆ τῆ Γεωργίῃ, Επιμορφος, &c. Vpon the 23. of *Aprill*, is celebrated the memoriall of the most holy, famous, and

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honourable Martyr *George*, called commonly *Tροπαιοφωρμης*, then for the History, Ο ἑνδοξος καὶ θαυμασὸς ἡμίχλος μαρτυρῆς Γε, ὁριζοῦ καὶ τὸν χρόνον ὑπὸ Διοκλητιανῶν τῷ βασιλεως, ἐν χωρῆς τῆς Καππαδοκίαν, ἡμῶν ὀπισθίμω, ἐν τῇ τῆς Τριβῶνων διαβέψας, &c. The famous, wonderfull, and honourable Martyr *George*, lived in the time of *Diocletian* the Emperour. A *Cappadocian* by his Country, and of Noble parentage: who being first made a Colonel, or a Tribune of the Souldiers, was afterwards advanced unto the dignity of a Count Imperiall. Τῷ δ' ἐν βασιλείᾳ τὸν καὶ χριστιανῶν αἰδονοῦσι, &c. The Emperour then beginning to rage against the Church, Saint *George*, though not yet fainted, advanced into the presence, made himselfe knowne to bee a Christian: τὴν τῆς εἰδὸλων ματαύωπτα καὶ ἀδύνηαν θελεῖσθων, &c. Vpbraiding openly the vanity and the impotency of their Idols, and of all those which trusted in them. Hereupon they assaulted him with torments, such as before are mentioned in *Metaphrases*, and in the close of all, ὁ μὲν ἄριστος τὴν καρὰν ἀπέμηνε, it tels us that hee was beheaded: which in the selfe same words we finde in the Menology, for the month of *April*, In the Menology for *November*, and the 3. day of it, wee reade as followeth. Ο ἑνδοξος καὶ χριστὸς μεγαλομαρτυρῆς Γεώργιος, ἐν τοῖς χρόνοις τῶν Διοκλητιανῶν ὡς πατρὸς ὑπὸ Καππαδοκίης, ἐν μητρὶ δε, Παλαίστιν. Ἀγωγῆς ἢ θείας, καὶ φύσεως πύχων ἀγαθῶν, καὶ εἰς ἐκτελεῖς, &c. The honourable and famous Martyr of Christ *Iesus*, *George*, lived in the dayes of *Diocletian*: a *Cappadocian* by his father, but his mother was of *Palestine*. A gentleman he was of a noble parentage; his education, godly; and in his disposition very sweet and gracious. Then follow all the circumstances of his age and dignities, together with his fathers death, and mothers journey with him, into *Palestine*: according as it is related by *Metaphrases*. After come the particulars of his discourses with the Tyrants, the torments which he suffered; those many practises which they used to alter his opinion: and in the end, ξίφει τὴν καρὰν ἀποτέμνειν, he was beheaded with the sword. The manner of his death, is by the *Anthologion* moulded thus, into a Distich.

Ἐχθροῦ ὁπέμων Γεώργιου ἐν μάχαις,
 Ἐκὼν παρ' ἐχθρῶν τέμνεται διὰ ξίφους.

*George, who in fight his enemies oft made dead;
 Is willing, by their hands, to lose his head.*

(2) In these two testimonies of the *Anthologion*, and *Greeke Menologies*, we finde two circumstances, which doe adde exceedingly unto the honour of our Martyr: *viz.* a title and an adjunct. The title which is given him here, and indeed every where in the Greeke Liturgies, is *μαγαλομαρτυρς*, or the honourable Martyr. We need not seeke particulars, they will present themselves hereafter, as occasion is; *Simeon Metaphrastes* gives the same title to him, in the *ἐπιγραφή* of his story, which is translated, but improperly, *Vita S. Georgij Magni Martyris*, as in that also attributed to *Pascherates*. I say improperly, for as I am informed by the right reverend Father in God, my Lord of *Chichester*, to whose humanity I stand engaged for many favours; they which translate it, *Magnus Martyr*, were deceived: and I in them. It is a title given (saith he) onely to honourable personages in the Greeke Stories and Menologies, whether Souldiers, or otherwise: the Martyrs having sundry titles to distinguish them, according to their qualities and severall condition. *S. Stephen* called *προτομαρτυρς*, & so *S. Thecla*, they being the first Martyrs of their severall sexes: Virgins, stiled *καλλιμαρτυρες*, persons of honourable calling, *μαγαλομαρτυρες*, Bishops or Priests, *ισομαρτυρες*, men of inferiour qualitie, *ἀγιοι μαρτυρες*, and Christ our Saviour himselfe, for ever blessed, *μεγας ὁ μαρτυρς*, the greater Martyr. So that the stile of *μαγαλομαρτυρς*, so often given unto *S. George*, is prooffe sufficient of it selfe, that he was of honourable ranke, and marke sufficient to distinguish him from *George the Arian*: The adjunct which is here bestowed upon our Martyr, is *Ἐπιλοφός*. *Baronius* negligently reads it *Tropelophorus*, in his notes upon the Martyrologie. An adjunct which appears almost as often as the St. and is but seldome severed from him;

him; not in their Liturgies alone, and publike monuments, but in the workes of private persons. *Iohn Enchautes* an Eastern Bishop in the time of *Constantinus Monomachus*, Anno 1053. or thereabouts, thus calls *S. George*,

Αυτον τε τὸ σιμμάχον ἢ προστῆται
ὡ τῷ Ἑσπια κλησιν ἀξίαν ἔδου.

*The chiefe and President of warre; the same,
Whofrom Trophie, doth derive his name.*

In S. Georg.

adh

And in another place, λαμπρὸ Ἑσπιαφόρε, Illustrious Standard-bearer, for so the word, *Trophæoborus* is made to signifie by *Geo. Vicelinus*, although it should be rendred victorious rather. For thus the title and the adjunct both are ascribed unto him by the said *Vicelinus*. *Hodie* (saith he) *D. Georgij celebratis apud Græcos præ cateris perquam est eximia. Appellant autem eum, μεγαλομάστρα & Ἑσπιαφόρον, Vexillarium.* In reference to which construction, no question but he hath the title of *A. tesignatus* in the Martyrologie of *Usuardus*, before mentioned; and that of *Signifer*, in *Monke Robert*, and *Pantaleon*, and in *Michael ab Yffelz*, of which, more hereafter. Which adjunct, that I meane of *Ἑσπιαφόρος*, is a good argument, that our Martyr, is not hee of *Alexandria*, who was no Souldier, but a Church man.

(3) From publike monuments have we recourse to private Authors, beginning first with him who wrote the *Fasti Siculi*, so called, because they were found lurking in an old *Sicilian* Librarie, and from thence brought unto the light. A worke of good esteeme, and most unquestionable credit. The Author of it, is conceived to be one *Peter*, Bishop of *Alexandria*, who lived about the yeere 640. who gives us both the time and story of Saint *Ge* suffering briefly thus, *Ετους σπε α̅ εις ἕρανοὺς ἀναλήφας τὸ κωλυ, ἐγένετο διωσμὸς χριστιανῶν, ἢ πολλοὶ ἐμάρτυρησαν, ἐν οἷς ἐμάρτυρησεν, ἢ ὁ ἀγιος Γεωργιος, &c.* Two hundred fifty and five yeeres after our Saviours Ascension, great persecution was raised against the Christians, wherein many of them, and amongst them Saint

Saint *George* did suffer Martyrdome. Now to the 255. yeers above mentioned, let us but adde those 34. which our Saviour lived before his Passion and Ascension, and they amount in all unto 289. which is the time allowed by other of our Authors, for *S. Georges* suffering. Which computation, agreeth with another of the same Author, which placeth it in the third yeere of the 266. *Olympiad*, which falls exactly into the yeere 289. before specified. In the next place we have *Cedrenus*, who flourished in the yeere 1070. who tels us in his *Compendium Historiarum*, that under *Diocletian* and *Maximian* the Emperours, μέγας διασωδός καὶ χριστιανῶν ἐκνήθη, &c. The Christians were afflicted with a great and tedious persecution, during which fiery times of tryall, many received the crowne of glory, and amongst others, Προκόπιος καὶ Γεώργιος, οἱ ἀοιδίμοι μάρτυρες, *Procopius*, & *George*, the so much celebrated Martyrs. To him succedeth, in course of time, the famous and most learned Lady, the Lady *Anne Commena*: which in the story of her fathers acts, *Alexiad.* l. 8. speaks also of *S. Georges* martyrdom, though she saile somewhat in the place, which she supposeth to be *Rams* in the *Holy Land*. For speaking of *D. Godfreis* passage through *Ramel*, (so she calls it) she addes this presently, ἐν ᾧ ὁ μαρτυροῦντος Γεώργιος μάρτυρ ἦν, where *George* the honorable & so much honoured Martyr suffered. She lived about the yeere 1120. Next looke we on *Nicephorus* surnamed *Callistus*, who wrote about the yeere 1305. *Andronicus* the elder, then reigning in *Constantinople*, who being sworn and examined, saith as followeth. Τῶν τοῦτον χρόνον καὶ Γεώργιος τὸ μέγα ἅγιον ἀθλητὴν ἄρομα, καὶ τὸν χρόνον ἅγιον ὑπὸ τῶν ὀκταεταίων, &c. About this time (saith hee) the time of *Dioclesians* fury, the so much celebrated *George*, chiefe of the Army of the Martyrs, received the fruit and recompence of all his sufferings for his Saviour. This in the generall. For the particulars, ἐκ Καππαδοκίας βῆ ἄν, νεότητι ἔτι, καὶ ἀγαλματίας τῶν ὀκταεταίων, &c. He was of *Cappadocia* by his Country, and being yet exceeding young, of speciall beauty, and his beard scarce budding, did nobly undergoe the paines of martyrdom. For being apprehended for inveighing, as he did, against their

" their Idols, and scoffing at the irreligion of the Empe-
 " rours: he suffered such extremity of torture, as was almost
 " above the strength of nature to endure. After they had im-
 " prisoned him, and even cramped his legges with irons,
 " he was first pierced and harrowed, as it were, with the
 " sharpest nailes. Afterwards, being scorched with burning
 " lime, and put upon the racke, and all his members seue-
 " rally hackt and hewne with swords; and as it were, worne
 " out with so many sorts of hideous torments: he still con-
 " tinued constant, and plainly did expresse himselfe to be
 " of most invincible resolutions. (Then doth hee touch a
 " litle at *Glycerius*, and the Emperesse *Alexandra*, both which
 " he differently relates from *Metaphrastes*) And in the end
 " concludeth, $\epsilon\gamma\tau\epsilon\lambda\theta\epsilon\ \alpha\delta\epsilon\lambda\phi\iota\kappa\omega\varsigma\ \epsilon\pi\epsilon\lambda\epsilon\upsilon\tau\alpha\ \tau\omega\ \xi\epsilon\iota\mu\iota$: that at the
 " last he was beheaded, and so departed from this life unto
 a better. To this *Nicephorus*, adde we anothes of that name,
Nicephorus Gregoras: who *obiter*, and in a glance, doth call
S. George τῷ Χριστῷ μαρτυρῶσα, one of the Martyrs of Christ Je-
 sus: which is as much as possibly could be said in such a litle.

(4) In the next place we meet with *Iohn Comanenensis*,
 Emperour of *Constantinople*, Anno 1348. or thereabouts;
 during the nonage of the children of *Andronicus* the youn-
 ger. who in his 4. Booke against *Mabomet*, bringeth in *S.*
George as a most notable example of the Christian faith, as
 followeth, $\text{Ο παρ' ἡμῶν τῶν χριστιανῶν τιμωμένῳ μαρτυρῶσι Χριστῷ}$
 Ἐωρῶμεν , &c. Saint *George* the Martyr, so much honou-
 " red by us Christians, was by the wicked and Idolatrous,
 " exceedingly tormented, that so hee might be brought a-
 " bout, both to abjure his Christ, and adore their Idole,
 " but hee chose rather to indure innumerable deaths and
 " tortures, for the sake of Christ, then renounce his faith;
 " and for that cause was put upon a full variety of racks and
 " torments. At last hee said unto the Tyrant, $\alpha\pi\epsilon\lambda\theta\upsilon\eta\epsilon\varsigma$
 $\epsilon\iota\delta\omega\mu\epsilon\theta\iota\ \tau\omega\ \theta\epsilon\omega\varsigma\ \upsilon\mu\omega\upsilon\varsigma$, &c. Come, said hee, let us look upon
 " your gods: Which when the Tyrant heard, he did excee-
 " dingly rejoyce, supposing that he meant to sacrifice unto
 " their Idols. Being now come unto the Temple, accom-
 " panied with great multitudes of people; the Martyr went

" un-

unto the Altar, and lifting up his voice, tell me, said hee,
 ye Idols, in the name of Iesus Christ, who is the true God:
 and they answered, Christ the sonne of God, and God
 the Father. The Martyr thereupon commanded them in
 the name of Christ, to fall downe before him: and pre-
 sently they fell downe, and were broke in pieces. Which,
 when the multitude had seene, they cryed out, saying,
 μεγάλη ἡ πίστις τοῦ χριστιανῶν, μέγας ὁ θεὸς Γεωργίου: great is the
 Christians Faith, great is the God of *George*. So hee:
 which is in substance and effect, the History of our blessed
 Martyr, according unto *Metaphrastes*, though it faile in cir-
 cumstance. With more particulars, *Maximus* Bishop of
Cythera (wee now call it *Cerigo*) In a Booke by him pu-
 blished in the vulgar Greeke, inscribed, Βίος τοῦ ἁγίου,
 or the Legend of the Saints: doth thus report it.

Ὁ ἑνδοξοῦ καὶ δαμασκῆος καὶ μέγας μάρτυς Γεώργιος, ἦτον εἰς τὸν καιροῦ
 τοῦ βασιλέως Διοκλητιανῆ, ἀπὸ τῆς Καππαδοκίας, ἀπὸ γένου λαμπροῦ
 καὶ πλούτου, τῆς πόλεως τῆς στρατοῦ τοῦ τεύχων: ἦτον δὲ κόμης εἰς τὸ ἀξι-
 ωμα. And in the end, ὁ μὲν ἅγιος ἀπικεφαλίδη: Which is the
 same in purpose, and almost in words, with that before
 recited from the *Anthologion*; save that the language is
 more moderne. More neere to *Metaphrastes* comes
Damasceus the Monke, in his *Treasury*; who thus hath it.
 Εἰς τὸν ἐκείνον καιρὸν ἦτον ὁ μεγαλομάρτυς Γεώργιος τῆς τῆς ἡλικί-
 ας ὡς εἴκοσι χρόνων ἐν γένει ἀπὸ τοῦ γένου καὶ πλούτου πατρῶν, &c.
 Ταῦτα δὲ πατρίαν ἦσαν ἀπὸ Καππαδοκίας, &c. About these times,

(those of *Dioclesian*) flourished the honorable Martyr
George a young man, of about the age of 20. yeeres: of
 Noble parentage, and rich, his Country *Cappadocia*. His
 father being dead in the Faith of Christ, his mother tra-
 vailing into *Palestine*, her native Country, ἐκεῖ δὲ ἔχει τὰ
 πλείω κτήματα, for she had great possessions there. Thus
 doth he prosecute the story, as *Metaphrastes* did before, but
 with farre more brevity; and in the end concluded also,
 that after many torments valiantly suffred, ὁ σπαρώται ἀπε-
 κεφαλίσθη, he was beheaded by the Souldiers: What
Damasceus this was, and when he lived, I am not certaine.

Hee

Hee calls himselfe *Studites*; and wrot, as I conjecture by his phrase, in the corrupted times of the Greeke language.

(5) Proceede we next unto the *Poets*; and of that ranke, not to say any thing of *Euchaites* before mentioned; we will take onely *Callicles* and *Philes*, both of them living in the declining age of the Greeke elegancies. That of the former, is fathered commonly on *Theodorus Prodrromus*, amongst whose Epigrams it is extant, and unto him ascribed by *Vicelius* and *Serrarius*, but by neither rightly; as by the title it appeares, had they lookt upon it. The Author lived about the times of the Lady *Anna Commena*, daughter unto *Alexius* the Greeke Emperour, of whom wee spake before; his evidence and Epigramme on *S: Georges* portraiture, and is as followeth.

Εἰς τὸ ἅγιον Γεώργιον ἐν λουκῶ
λίθῳ τυπωθέντα.

Παῖς Ἀβραάμ ὁ μάρτυς ἑστῶς ἐν λίθῳ
Πιλιῶ εἰ * πῆσ σαρκὸς εἶχεν ἠρυθραυμῆθ
Ἐχρονώθη ἴστω· λυκῶν εὐρέθη
Μαρτυρικῶς * ὑδρῶσι ἐκπεπλυμένος.

* Lege ei πῆσ

* Lege potius
δρῶσιν.

Εἰς τὸ ἑαυτὸν!

Φθάνη γαρρῆν εἰς ἑκατὸν ἢ πέτρα
Οὐ σάχων, ἀθλητῶν δὲ τὸν χροσῶν σάχων
Μητῶν ἀερμῶν εἶχεν ἢ πέτρα δρῶσιν,
Δὲ ἦς ὁ μάρτυς ἐκρυεῖς ἀετρεδρη;

Υρον

Vpon the portraiture of Saint George,
in white Marble.

*Out of the stones did God to Abraham give
This Martyr, for a sonne: when he did live,
His flesh was red, like ours; now white become,
Washt in the sweate of his owne Martyrdome.*

Another on the same.

*This Stony ground brings forth an hundred fold;
The care a Champion ston, an care of Gold.
Was not this Rocke with dew of Hermon fed,
And the great Martyr thereby nourished;*

Which his conceits, as others of that nature, are all built upon realities; must needs suppose S. George to have had existence: and not to be a man onely, but a Saint.

(6) In the last place comes *Philes*, a versifier of the same kind; who flourished in the yeere 1260. under *Michael Palaologus*. This Author hath comprised in twenty two *Tetrastikes*, the whole history of our Martyr; according unto *Metaphrastes* and the tradition of those Churches: communicated to mee by Master *Patrick Young*, his Majesties Librarie-keeper, out of an old Manuscript, brought by Sir *Thomas Roe*, from *Turkie*. Out of the twenty two I have made choise of foure onely, for the present businesse: such as confirme unto us, his birth, and Country; the Emperours, under which he suffered; his apprehension, or imprisonment, and his execution.

Εἰς τὴν ἄνοιαν τῶ ἀγίου
Γεωργίου.

Πολλὰς ἀρχαίς μαρτυρικὰς ἀστέρων
Καππαδοκῶν γῆ τῶ Θεῷ ᾧ μὲν πύριον.
* Ἀλλὰ σεαὐτῶν τὸν Γεώργιον φερεῖς
Θυ γῆ τὸ λοιπὸν, ἔρωθ' δ' ἔφρις μέγας.

* Loge ἀλλ' ἀ-
σεαυτῶν.

Several faults

Εἰς τὸ ἄγιον ἱεὸς Διοκλητιανῶ
ἡ ἐτέρων δ βασιλείων
χριστοβόρον:

Ἐμῖς δὲ βασιλεῖς Κεῖσοῦ πάθῃ,
Γεωργίε πάθῃ δὲ πέν τιμητοῖς.
Καὶ τῆτο γ' τὸ εἶμα τῶ διδασκάλου,
Ὁ πῶς, ἔργα ᾧ ἡμῶν μείζω δράσει.

Εἰς τὴν φυλακῆν τῶ ἀγίου:

Τινὶ ξυμείρηται τὸν Γεώργιον ὕψω
Τύραννε πικρῶ, κηλαδῶν διακρύβη;
Γελῶ τὸ ἴω σέλημα· πως γ' ἐκφύγη;
Ὁς ἀδικατοῦ τοῖς βασιλεῦσι προσβέχει.

Εἰς τὸ διαξίφρις τελευτῶσιν.

Τῆ σαρκὶ πῶσιν τὸν Θεὸν σε δοξάσεις
Κύδιζε μάργου, δούεω ἡ διωχέθῃ
Δόξασον αὐτὸν ἐκπαδῆθῃ εἰς ξίφθῃ
Καὶ πᾶσιν ἔπει, τοῖς τυράνοις τῶ πόνου!

On

On the Nativity of Saint
George.

*Many a Starre-like Martyr, hast thou given
O Cappadocia, to the God of heaven.
But this bright Starre, Saint George, no longer thou
Shalt beare; the highest Heaven conceines him now:*

Vpon Saint George, condemned by
Diocletian and foure other
Kings.

*In our Redeemers death, two Kings agreed;
But * five, Saint Georges suffering have decreed.
For so their master, saying, did divine,
The faithfull shall doe greater works then mine.*

He mednes
Magnentius
for the S.

On the imprisonment of the
Martyr.

*What arts these Tyrants use, to locke up fast,
This blessed Saint, lest hee should scape at last,
Dull fooles; could you imagine he would flie,
That made a proffer of himselfe to die?*

On the beheading of the
Martyr.

*Throughout all thy body, great Saint George, thou hast
Suffred for Gods decree glory: now at last
Suffer thy trunklesse head his praise to shew;
And end the Tyrants labours at a blow.*

So farre the Greeke writers, according to their times and ages, have testified unto the world what they conceive of our bleifed Martyr. The testimony of those Churches, we shall see hereafter.

O

(7) And

(7) And now at last we come unto the Protestant Divines, from whom we justly may expect but little favour, considering what leading men already have declared against us. Yet is S. George so confident of the exceeding truth and justice of his cause; that hee despaires not to finde friends, even amongst them. And first *Ithyricus*, the founder of the *Stiffe* or *Rigid Lutheranis*, as they use to call them; and a chiefe Author of that *Ecclesiasticall History*, which wee call the *Centuries*; composed by him and other famous men of the City of *Magdeburgh*, in *Saxony*, is fully for us. For in the fourth *Century*, and third Chapter, which is *de Persecutione*, Saint George is reckoned among other Martyrs of that time, out of *Fasciculus temporum*: and in the 12. Chapter of the same *Century*, entituled *De Martyribus*; more copiously thus. *Celebris inter Martyres ejus temporis, etiam Georgius fuit, natione Cappadox; adolescens in demonas gentilium acriter inveltus erat, &c.* as it followeth in *Nicephorus*, whose words and testimony is there cyted. A prooffe, as I conceive it, not to be questioned; considering, what bitter enemies the Authors of this History, doe alwayes shew themselves, against the superstitions of *Rome*; how greedily they take occasion, as much as possibly they can, to advance their owne cause, and cry down the *Papist*. What now, if to the Father of the *Stiffe* and *Peremptory Lutheranis*; I should here adde *Melancthon*, the founder, as they call him, of the moderate, or *Lutheranis molles*? Sure if I did, I should not mis-report him, either in his words or meaning. For when hee tells us, in the place before examined, that the *Papists* make Saint *Anne* the Patronesse of Riches, Saint *George* the God of Souldiers, and *Sebastian* a defence against the Plague; *Ut nempe Georgius tueatur Equites, Sebastianus Pestem arceat, &c.* He doth without all controversie, affirme S. *George* to be a S. no lesse than either S. *Sebastian*, or S. *Anne*, which neither *Calvin*, nor any one since him, have ever questioned. To draw unto an end, take here the testimony of *Oremus*, in his *Nomenclator*; a *Lutheran* perhaps, but sure I am, no *Papist*: who rightly hath distinguished thole three *Georges*, which the so famous Doctore, *Reynolds* and *Druis-*

V. Par. l. c. 3
Sec. 3

us have confounded. We reade it thus: *Georgius Episcopus Laodiceus, Ariannus, secul. 4. Georgius Alexandrinus baret. Arian. Anno 356. and lastly, Georgius Cappadox & Martyr, 289.*

Lit. G. p. 64

(8) But not to search further, and for more particulars, we have a testimony wherein all those of the Lutheran party, are included jointly, I meane the Confession of *Saxonie*, drawne up by the most learned and judicious Divines of the age and Country to bee presented to the Fathers of the *Trent. Council, Anno 1551.* Subscribed amongst others, by that *Phoenix* of his time *Melanchthon, Geo. Major, Erasmus, Sacerius, Alex. Alesius, Ioach. Camerarius* and *Eberius*: ratified and allowed as theirs, with the consent and approbation of their severall Churches, by the *Marquesses of Brandenburg, the Dukes of Pomorland, the Counts of Mansfeld,* and the *Imperiall Towne of Strasbourg.* There in the 22: Chapter amongst other great abuses, which are observed to follow on the invocation of the Saints departed; this is accounted to be one: that men repaire to certaine Images of the Saints, for certaine benefits, invoking *George for Mars,* and *Anne for Inno,* & sic de ceteris. *Postea ex talibus vitiis quanti furores sequuntur,* saith the Confession. *Concursus ad certas statuas. &c. Ab Anna petuntur divitiae, ut a Innono; a Georgio, ut a Marte, Victoria, a Sebastiano & Rocho pestilentiae depulso, &c.* And in a former Section, this amongst other arguments is alleaged against such invocation, that no man is assured by any evidence from scripture, that those departed heare our prayers, or are of counsell with our wants. And thereupon it followeth, *qualis ergo est hac precatio, hoc modo accedere ad Annam aut ad Georgium, invoco sed dubio tua intercessio mihi prodest, an mihi opem ferre possit.* From whence we justly may conclude, that those of *Saxonie*, and of the Lutheran Confession, esteeme *S. George* to be a Saint: no lesse then *S. Sebastian,* or *S. Anthony,* or *S. Anne;* concerning which there hath no doubt been made in this curious age: Only they seeme offended, that *Saint George* should be invoked, either in generall as a Saint, or in particular, as the *Mars* or Saint of Souldiers: which doth not prejudice

our cause, but promote it rather. To bring this testimony home, and beyond all cavill, let us consult the title of this two and twentieth chapter, and we finde it thus: *de invocatione piorum hominum qui ex hac vita discesserunt*; touching the invocation of those holy men that are departed; which is sufficient both against *Calvin*, and *Dr. Reynolds*, the two divided Patrons of the contrary opinions against *Saint George*. For by this passage, the Lutherans doe conclude *Saint George* to be a man, which is quite contrary to *Calvin*: and not so onely, but a Saint, an holy man, which crosseth that of *Doctor Reynolds*.

(9) Yea, but the Lutherans say, they of *Calvin*'s partie, are but a kinde of semi-Papists, and image-worshippers at the least, if not idolaters: neither their Churches to be reckoned as reformed, nor the men as Orthodoxe. Let us then next adventure amongst those, which heape those attributes upon themselves, which they deny unto the others. And first we have *Hospinian*, as great a Clerke as almost any of those countries. Who in his booke, entituled *de origine imaginum*, not disallowing of the Saint, condemnes his image onely, *qua eques cataphractus pugnat*; and that they doe invoke him in stead of *Mars*: the same with those of *Saxony* before mentioned. But more particularly and expressly, he gives us the full storie of our Martyr, in his booke *de festis*, thus as followeth. *Georgius natione Cappadox, tribunus militum factus, in idola et demonas gentiliam acriter invehit fuit. Captus igitur sub Dioclesiano Cesare, à Daciano Praside in vincula conyicitur, &c.* *Saint George* a Cappadocian by his country, and by place, a Tribune of the Souldiers, inveighed most bitterly against the Idols of the Gentiles. For which cause, being apprehended under *Dioclesian*, he was by *Dacianus*, President or Lievetenant to the Emperour, first cast in prison, afterwards torne with piercing nayles, scorched with hot lime, put on the racke, and hacked with swords, and in fine, beheaded. Yet notwithstanding all these torments, he never seemed dejected or out of heart, but bare up bravely till the last. So farre *Hospinian*. Which the invincible constancie of our blessed Martyr,

tyr,

tyr, he makes to be the ground-werke of that fiction in *Lacobus de Voragine*, touching the killing of the Dragon, as before we noted. Now unto this *Helvetian*, wee will next adde *Danaus* a Genevian, a great admirer both of *Calvins* person, and of his doctrine; as he expresseth it in his Epistle prefixed before his Comment on Saint *Austin de heresibus*. In that discourse of his, he reckoneth up the severall sorts of Christians in the Easterne Churches, and in particular tels us of the Georgians, that they were so denominated of Saint George, whose image they doe carry with them in all their battailes. *Georgiani a B. Georgio [nomen sumunt] cuius imaginem in praelijs et vexillis semper ferunt*: what doe I heare *Danaus* say? *A B. Georgio*? then certainly if hee bee *Beatus*, as he stiles him, he neither is *non homo*, nor an Arian hereticke: and more then this wee could not looke for from our greatest friend.

(10) But our next testimony will, I know be, worthy our having, *viz.* the iudgement and assent of Master *Foxe*, in his Acts and Monuments: sufficient of it selfe to stop all their mouthes, who now deiare against our Martyr. Hee con- Edit. R. Day.
Anno 1596.
 “ firmes us thus: To conclude, many in severall places e. p. 75.
 “ very where were martyred, whose names the booke entitled *fasciculus temporum*, declareth: as *viz. Victorianus*,
 “ &c. *Pantaleon, Georgius, Iustus*, and others more, to an infinite number, suffered Martyrdome in this persecution;
 “ whose names the Lord hath written in the booke of life. If so, of *George* amongst the rest, be written in the booke of life, he had once a being, and is not now amongst the damned. Now lest it should be said that this *George* here mentioned, is not he of *Cappadocia*, let the same Author tell the storie of him more at large, with this following preamble.
 “ Now it remains to gather up the names and stories of Pag. 79.
 “ certaine particular Martyrs, worthy of speciall memory
 “ for their singular constancie and fortitude shewne in their
 “ sufferings and cruell torments. The names of all which
 “ suffered in this foresaid persecution, being in number infinite, in vertue most excellent, it is impossible here to comprehend: but the most notable, and in most approved
 Authors

Pag 83.

" Author expressed, we thought here to insert, for the more
 " edification of other Christians, which may and ought to
 " looke upon their examples. So farre in generall to mani-
 " fest his intent and purpose, in making choyce of the most
 " notable Martyrs, and such as are expressed in the best Au-
 " thors. Then he proceeds particularly. To these may bee
 " joyned also *Georgius*, a young man of *Cappadocia*, who
 " stoutly inveighing against the impious idolatrye of the
 " Emperours, was apprehended, and cast in prison, there
 " torne with hooked irons, burnt with hot lime, and stretch-
 " ed with cords, and after that, his hands and feet with o-
 " ther members of his body, being cut off, at last with a
 " sword he was beheaded. A testimony not to be denyed,
 " without a dangerous consequence, which must needs fol-
 " low thereupon. For if that Master *Foxe* may be so deserted,
 " where he speakes out of approved Authors, as he saith him-
 " selfe; how just occasion may we give unto the Papists, to
 " question many of those Martyrs, whose sufferings he hath
 " there recorded, and of the which (say they) himselfe is both
 " the writer and the witness.

(11) Thus, in almost all ages, and from some of all the
 Churches, the Greeke, the Protestant, and the Romane;
 have we found Advocates and Patrons in Saint *Georges*
 cause; not glancing at it on the by, *or circumspiciendo agnoscite*,
 as if they were afraid to touch upon the string; but positively,
 and by way of history and plaine narration. And verily
 it were a matter of no difficultie, to make an equall Cata-
 logue of such as in all times, in the same times, wherein
 these very Authors lived, whose countenance we have here-
 in used, have to the life expressed the tyrannies, the impious
 and inhumane misdemeanours of *George of Alexandria*. For
 not to speake of *Naxianus*, and *Arbustus*, who are copious in it,
 nor of Saint *Gregory of Nyssa*, who toucheth it
 in *transitu*, and on the by; nor yet of *Socrates*, *Socranus*, and
Theodoret the historians, who plentifully have described his
 life and cruelties: not to speake any thing of those, tell me, if
 almost any of all those which have been studious to recount
 the acts and monuments of the Church, have spared to
 brand

brand him? Tell me if any which have writ the life of *Athanasius*, if *Photius*, who speaks of *Athanasius* onely as a learned Author, if those which treat of the affaires of *Alexandria*, if any of them leave him without some staine, whereby his memory was made odious, and the man abhorred? which being so, as so it is, it were a miracle to mee, that in the Church he should be honoured as a Saint, and that with such a general agreement of all sides and parties: and yet the learned men, men of most eminence in the Church, should brand him for an hereticke, for a bloudie tyrant. I must confesse, I am not *Oedipus* enough for such a *Sphinx*: and but to proceed a little further, we shall easily finde, that many of those Authors which have in honourable termes delivered us the historie of Saint *George* the Martyr, have in termes vile enough, expressed the cruelties of *George* the tyrant. And to beginne with *Metaphrastes*, whom wee have chosen to speake first for us, and who most largely hath described the life and passion of Saint *George*: what testimony doth he give of *George* the Arian? Surely the best he saith is *In vita Athana.* this, that being made Bishop to despight the Alexandrians, ^{ffj.} & not so much as making any shew of godlineffe: he bent himselfe so much to cruell and tyrannicall courses, that he appeared more like a civill Magistrate, with his rodde and axes, then a Priest or Prelate. Ο δὲ Γεώργιος ἄρχιεπίσκοπος Ἀλεξανδρείαν ἔξωσαν ἀρετῆς, ἔτι δὲ ἐπὶ ἡμιῶν ἐπέτυχεν ἑαυτὸν, ἐξυλλασσάμενος πανταπάσινας πρὸς ὀμίσηται, ὡς δουτὴν αὐτὸν εὐθεδοῖς καὶ σέλιου τῶν ἡμιονίαν διάγειν, ἢ ἱερουσαῖας πρὸς ἵαδου. as my Author hath it. So *Geo. Cedrenus*, who out of *Nazianzene*, calls him of *Alexandria*, τίς ἐστι Καππαδοκίον, a Cappadocian Monster, and doth accordingly describe him: honours our Martyr with the title of ἀβιδιμῶς ὀμάρτης, the much celebrated Martyr, as we have shewn already in the third Section of this Chapter: as also with the stile of καλλινίκῶς ὀμάρτης, the victorious Martyr, as we shall finde anone in our eighth Chapter. And so *Nicephorus*, who stiles Saint *George*, τὸ ἡγεστὸν τῶν ἁγίων τὸν κορυφαῖον, the chiefe or Captaine of the holy Martyrs: hath heaped at once, on *George* the Arian, whatsoever ill, *Socrates*, *Sozomen*, and *Theodoret*, have reported of him

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severally. So ~~the~~ the Protestants, the Magdeburgians, who stile our Martyr, *celebrem inter Martyres ejus temporis*, of great renowne amongst the Martyrs of that age; call George the Arian, *hominem flagitiosissimum*, a most wicked fellow: not to say any thing of *Oramus*, who calls the one *hereticum*, and the other, *Martyrem*. And lastly, for the Writers of the Latine Churches, *Vincentius* tells us, that after *Constans* the young Emperour was made away, who had before protected *Athanasius*; the Arians prevailed with *Constantius* to remove him, and settle *George*, a man both cruell and perfidious in his place. *Rursus in Athanasium veteres illi inicentores principis odia resuscitare ceperunt, fugatoque de ecclesia in locum ejus Gregorium quendam* (mistaken in the print for *Georgium*) *perfidie et immanitatis sue socium mittunt*. The same repeated by *Antoninus*; another of our Authots, who rightly hath it *Georgium*; and not *Gregorium*. Sufficient evidence, were there no other, to prove our *George* a different man from him of *Alexandria*.

Tom. 2. cap. 4. in. 9. sect. 2.

(12) To summe up all, we have here prooffe sufficient, that *George* the Martyr, was by birth, of *Cappadocia*: the thing affirmed to be so, by *Vincentius*, *Antoninus*, *de Voragine*, *Hermannus Schedel*, *Bergomensis*, and *Volaterran*, amongst the Latines, by *Metaphrastes*, that attributed to *Pasicates*, the *Anthologion* and *Menologic*, *Philes*, *Nicephorus*, *Maximus*, and *Damascene*, amongst those of *Greece*; and by *Illyricus*, *Oramus*, *Hesperian*, and *Mallet Foxe*, amongst the Protestants. By most of which it is resolved also that he was a Souldier; and generally by those of *Greece* agreed upon both for his age and honourable ranke, and noble parentage. His suffering, for the time of it, generally is reported under *Diocletian*, as the chiefe persecutors in termes expresse by *Metaphrastes*, *Pasicates*, *Cedrenius*, *de Voragine*, *Volaterran*, *Maximus*, *Damascene*, *Hesperian*, *Philes*, and the publike monuments of the Easterne Churches: implicitly, and in ordinary count of time, by the *Festi Siculi*, by *Nicephorus*, *Wernerus*, *Sabellicus*, *Hermannus*, *Schedel*, *Bergomensis*, the Magdeburgians, *Foxe*, *Oramus*:

and

and under *Dacianus*, or *Galerius* rather as a chiefe instrument of *Diocletians* cruelty, by *Bede*, *Rabanus Maurus*, *Notgerus*, *Vincentius*, *de Voragine*, *Antoninus* and *Hospinian*. The yeere thereof limited more particularly by *de Voragine ad Ann* 287. by the *fasciculus temporum*, *ad Ann* 291. and by the *Fasti Siculi*, and *Oraus*, to the yeere 289. and by *Baronius*, betwixt both, who in his notes upon the Calender, hath placed it, *Anno* 290. a difference not observable. The day thereof assigned, upon the 23. of Aprill, by Venerable *Bede*, *Paschrates*, *Rabanus*, *Vsuardus*, and *Notgerus*; as also by *Vincentius*, *Antoninus*, and *Hospinian*; and by the Martyrologies both Greeke and Latine, and other monuments of the Church. The manner of his death being affirmed also by the losing of his head, by *Metaphrastes*, *Bede*, *Paschrates*, *Rabanus*, and *Notgerus*, *Vincentius*, *de Voragine*, *Nicephorus*, *Antoninus*, *Schedell*, and *Bergomensis*, by *Maximus*, *Philes*, *Damascene*, the Anthologion and Menologies, *Hospinian*, and *Master Foxe*: authorities above all deniall. Put this together, and it will amount to this, that *George* a young man of *Cappadocia*, a Souldier by profession, one of Noble parentage, great fortunes, and of an honourable ranke, upon the 23. of Aprill, *Anno* 289. ~~or~~ thereabouts, suffered a glorious martyrdome at *Nicomedia*, by losing of his head: the Emperour *Diocletian* being then principall in state, and *Dacianus* or *Galerius* the Dacian, a chiefe instrument of the Princes cruelty. Which circumstances are, I trow, sufficient in themselves to make our blessed Martyr a distinct person from their *George* of *Alexandria*, to whom not one of them agrees: hee being of *Cicilia*, well in yeeres, a Caterer of Hogges flesh, a poore Fullers brat, a fugitive, a bloody tyrant, clad in the title of a Bishop, and at last torne in pieces by a violent and unruly multitude, at *Alexandria*, for his many villanies, *Anno* 362. *Iulian* the Apostata, one like himselfe, being then the Emperour: and which is most of all, branded, not onely by the Fathers and Historians of those times; but by those very Authors who write the story of our Martyr, and speake not of him, but in very honourable termes. If any of our

adver-



Lib. II. cap. 4.

adversaries can reconcile these differences, they shall gaine the cause. Which being so, wee may the better, and with more justice, apply the old complaint of *Canus*, unto the businesse now in hand, *Si namque in duorum ore vel trium firmissimum fiat omne verbum, ear adversus hanc legem, plurimis testibus rem tandem olim gestam contestantibus, fidem Theologus abnegabit?* Since God (saith he) hath told us, that out of the mouth of two or three witnesses, every word shall be established, with what pretence of reason may a Divine oppose this Law, and not giue credit unto many witnesses, affirming altogether the same Historie. For our parts, so confident are we that our case is just and true, that if the adversaries of Saint *George* are able to produce one single testimony, out of any antient Author, or out of any Author before the hint was given by *Calvin*, to make good their affirmavit: we will forsake our colours, and revolt to them. But I am bold to say, they cannot: for had the thing beene possible, no doubt but Doct. *Reynolds*, who spared no labor in the search, would have produced it. And verily it must needs bee strange, if now we should begin on no better grounds then the affirmation of one man, or the conjecturals of another, either to account Saint *George* a counterfeit, a *larva*, whom for the space of thirteene hundred and forty yeeres, the Church hath honoured as a Saint of speciall eminencie: or else confound him with a man, whom for the space of almost 1300. yeeres, both Churches haue condemned as a wretched hereticke, a damnable and bloody tyrant, so different from one another in all circumstances of time, place, dignitie, and all other circumstances whatsoever, the bare name excepted. If any shall object, that if he were a *Cappadocian*, so famous, and so antient, as we say he was; how is it then, that *Basil*, *Nazianzen*, and *Nyssen*, Cappadocians all, and all Panegyristes, make no mention of him in their writings and orations: we answer unto this, that Martyrs were there honoured, where they suffered, and where or when their bodies were interred, and their memorials celebrated: and that wher they were honoured, there commonly were Panegyricks made of them for their greater honour.

honour. *George* therefore not suffering, nor being buried in his own country, had not his anniuersarie there celebrated, but in other places, afterwards made famous by him; which was the case of other Martyrs: For an example of the which, take we Saint *Peter*, and Saint *Andrew*, two of the Apostles, who being natives of *Iudea*, and one of them Bishop of *Antiochia*, are not commemorated in those parts where they were borne, and sometime lived: but one of them at *Rome*, the other at *Patras* in *Achaia*, where they did suffer death, and where their bodies were interred.

C H A P.

CHAP. V.

(1) *Four severall wayes used by the Church, to keepe alive the memory of the Martyrs.* (2) *The way of Martyrologies, how ancient.* (3) *The Roman Martyrologie: and what it testifieth of St. George.* (4) *The nature of the Greeke Menologies, and what they wunnesse of our Martyr.* (5) *Commemoration of the Dead, how used in the Church Primstine* (6) *Commemoration of S. George, in the time of Gregorie the Great.* (7) *The depravation of the ancient use of it in the Church of Rome* (8) *The publique service of that Church on Saint Georges day.* (9) *Arguments drawne from the Church service, of what validity.* (10) *The service for Saint Georges day in the Church of Greece: (11) As also in the Greeke Church in Hierusalem; and in those of Æthiopia.* (12) *St. Georges day when made a festivall, and by whom.*

(1)



Thus have we drawne together the suffrages of such which either positively haue affirmed, or Historically related anything of Saint George the Martyr. In which we finde sufficient prooffe, as of his Country, so of the time and day, and manner of his death: and that so punctually, so agreeably both to their fore-man and themselves, that never any Iurie agreed better on a Verdict. This done, wee now addresse our selves to make enquiry of the Church, *ἡ στήλη καὶ ἡ ἐδραίωμα τῆ ἀληθείας, The pillar & the ground of Truth,* as Saint Paul calls it: to learne of her, what she hath practically done in Saint Georges honour. For, to the positive affirmations of some men in Saint Georges cause, and the historical relations of some others; if wee can also get the countenance and practise of the Church: wee then may have

have some good assurance, that no man will hereafter stirre against us. Now in the practise of the Church, we may observe foure wayes or courses, whereby she hath continually endeavoured to keepe alive the memory of the blessed Martyrs: in none of which she hath bene wanting (such is her tender care and respect of him) unto our Saint *George*. The first of these, is the common Martyrology, or Calendar; in which their Names and Passion, briefly, but unto all eternity, are registred. The second is, by giving them some speciall place in her publicke Liturgies. The third, by recollecting up their Reliques, & laying them with all due honor, in some place fit for them. And last of all, the calling of such Temples by the names of these most blessed Spirits; which she had solemnely erected to Gods speciall service, and consecrated to his honour. How much the Church hath done in all and every one of these, to keepe the memory of Saint *George* the Martyr, alive and flourishing; wee shall best see by taking of them, every one in their severall Order, and speaking of them in particulars.

(2) Beginning with the first, wee finde it on Record in *Tully*, that in the very first beginnings of the Roman State, it was the office of the chiefe Priests, or *Pontifex Max.* to keepe a Register of all publicke occurrences, and to preserve them in some tables openly, that so the people might peruse them. *Ab initio rerum Rom.* (saith hee) *usque ad Publ. Mutium Pont. Max. res omnes singularium annorum mandabat literis Pontifex Max. efferebatque in album, proponebatque tabulam domi, potestas ut esset populo cognoscendi.* Which office discontinued in the time of *Publ. Mutius*, was afterwards revived by *Julius Cesar*, in his first Consulship, being at that time chiefe Bishop of the Romans. An institution of especiall use and service in that state, as also in all others: there being not a greater spurre to vertue, and heroick undertakings; than an assurance, that the fame of our atchievements and well-deserving, shall not be buried in the same grave with us, and perish with our bodies. For certainly the care both to live vertuously; and (if occasion to require) to dye nobly, must needs bee much augmented

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mented in the minds of good and honest men : when once they know, that their performings shall not be folded up in silence ; but openly presented to the eyes and ears of all the people. Vpon which grounds, it was the custome of the faithfull, in the first times ; and especially of those which were for place and power most eminent amongst them, to commit to publike memory, the sufferings of all them, which had confessed the Faith of Christ in the midst of tortures ; and continued constant in it even unto the death. Not that they thought, to adde thereby unto their glories, who now were glorious in the Heavens, but by preserving in continuall remembrance, their infinite indurances, for the truth and testimony of Religion ; to make the remnant of Gods people, yet alive, more apt to runne that course, and so to run it, that at the last they might attaine an equall guerdon. Of which kind of memoriall or publike Register, is the Epistle of the Church of *Smyrna*, extant in the fourth Booke of *Eusebius* History ; that of the *Lugdunenses* and *Viennois*, in the fifth ; and lastly, that also of *Diomifius* Bishop of *Alexandria*, in the sixth and seven of the same Author.

(3) Of this kind specially, I meane in reference to the Westerne Churches is the Roman Martyrologie : the first originall of which, not to looke further, and perhapsare worse, may be referred most probably unto *Anterus*, Bishop of *Rome*, about the yeere 238. at what time *Maximianus*, having first killed his Master *Alex. Severus*, made havocke of the Church of God. Of him it is recorded, that he first caused the Acts and Passions of the blessed Martyrs to be diligently sought out ; and being found, carelully, and at large, to bee enrolled, by the publicke Notaries, in the common Registers of the Church : lest else their memory might be determined with their lives. *Anterus, primus statuit (saith Platina) ut res geste Martyrum diligenter exquisita à notariis scriberentur : conscriptas recondi in arario Ecclesie mandavit ; ne una cum vita, bene aguntium memoria aboleretur.* Out of which Acts at large, as the Roman Martyrology, now extant, was questionlesse abridged and drawne : So we can

can ill affirme for certaine, by whom the whole structure, as we now see it, was raised and perfected. Onely we find in one of *Gregories* Epistles, that then the Roman Church had upon Register, the names almost of all the Martyrs, and a memoriall of their sufferings; digested as the Martyrologies now are, according to their proper daies; the time onely of their Passions, and the place thereof assigned in them; but little of the circumstance, and manner of their deaths, *Nos pene omnium Martyrum, distinctis per dies singulas Passionibus, collecta in uno codice nomina habemus, &c. Non tamen eodem volumine, quis qualiter sit passus indicatur, sed tantum dies & locus Passionis ponitur.* Which Booke or Register here spoke of, as it hath much resemblance in the forme and substance of it, with the Roman Martyrology now being; so we may happily resolve, that it is the same, augmented only in the addition of such Saints, as in the times succeeding have had place, (and some of them unworthily) in the common Calendar. This Martyrology, thus ancient, as it may be well supposed, upon the 23. day of *April*, gives us this testimony of our Martyr, *viz. Natalis S. Georgii Martyris, cujus illustre martyrium Ecclesia Dei veneratur.* The Passion of Saint *George* the Martyr, (for so *Natalis*, must be roudred in the construction of the Church) whose blessed martyrdom is in the Church of God, in especiall honour. And this briefly & in a word, according to the use & nature of a Martyrology: unto which ranke of testimonies wee might have added those which before we cited, from venerable *Beda*, *Oswardus*, *Robanus Maurus*, and *Notgerus*; all Authors, in their times, of severall Martyrologies. Onely their writings were accounted as the works of private persons onely: not as the publicke monuments and records of holy Church.

(4) Of a farre different nature, are the Greeke Menologies; compounded of the Martyrology, the Breviary and the Missall mixt together. They are a digest of the service of that Church, peculiar to each severall Saint, whose memories are there recorded; some branches of the story being intermingled with their readings: and this divided into twelve.

Epist. l. 7. c. 29

twelve parts, to each month one, accordingly as *Surinus* hath digested the lives and actions of the Saints. Those of the Church of *Rome*, which I have met with hitherto, shew themselves little conversant in the Greeke records; and as in many other things, so in those also amongst other which concerne our Martyr: which they report differently from one another, and none exactly with the text. *Baronius* in his notes upon the Martyrology, *April 23.* tells us this. *Greci item in Menologio his verbis: Memoria Sancti & gloriosi & magni Martyris Georgii, cognomento Tropaeophori* (he mistakes the word for *Tropaeophori*.) *Fuit genere Cappadox, passus sub Diocletiano.* So the Cardinall. Its true indeed, that this for substance, is reported in the Greeke Menologies: but when hee tells us, that it is there delivered *in his verbis*, shewes that in truth he had not scene them. To make good therefore that, which he undertooke to verifie from the Greeke Menologie: the Greeke Menology it selfe, for the month of *April*, *Βιβλίον τῶ Ἀπριλλίου μηνὸς*, as the Booke is called; shall bee produced; It informes us thus. *τῷ αὐτῷ μηνὶ κτ' κτ' μηνὶ τῷ αἰγίῳ, ἐν δόξῃ, μεγαλομάρτυρος ἡ Ἐσπαιοφόρου Γεωργίου.* Upon the 23. of the same month (*April*) is celebrated the memoriall of the holy, famous, and honourable Martyr *George* called *Tropaeophorus*: Then followeth the service destinate unto the festiwall. And in the close thereof, *Ὁ ἑνδὲξ ἡ δαυμασός, μέγας μάρτυς Γεώργιος καὶ τῶν χείρων ἢν Διοκλητιανῶ τῷ βασιλέως, ἐν χείρῃ τῆς Καππαδοκῶν, ἡμῶν ὀποσημῶ, &c.* This famous, admirable and right honourable Martyr *George*, lived in the times of *Diocletian* the Emperour: a Cappadocian by his Country, and of noble parentage; first ranked amongst the *Tribunes*, and then afterwards advanced unto the dignity of a Count Imperiall. The residue of the story is too long, to be here repeated. Wee had the same before in the *Anthologion*, which is an abstract or abbreviate of the whole Menologies. This is enough to testify, how the Greeke Church agrees in this particular, with the Westerne churches.

(5) The second way or course, whereby the Church
in

in ancient times, endeavoured to preserve alive, the memory of the blessed Saints and Martyrs; is, as before wee said, by giving them some speciall place in her publicke Liturgies. For since that Christ hath not beene onely manifested great in himselfe, but great also and glorious in his Saints; the dayes of whose departure are to the Church of Christ, as are the inauguration dayes of Kings and Emperours, unto their people: therefore especiall choice being first had of them, there were some certaine times annually selected, to mediate upon our Saviour glorified in them; together with a forme of praise & prayer, answerable to those times. In both which circumstances, both that of time, selected for this service, & of the service destinate unto the time: the Church proceeded with exceeding tendernesse of care, and soundnesse of advice. That so for every purpose, there might be a time & season: & that the office or devotions of the time, being fitted to it; it might be *opus diei in die suo*. This was the *Commemoration of the Dead*, in those pious times in use; before that commendable institution became defiled by superstition, and as it were polluted with Idolatry: Of which we have this testimony of S. Austin: *Honora. De civit. Dei. l. mus sanc memorias eorum tanquam Sanctorum hominum Dei, qui usque ad mortem corporum pro veritate certarunt.* Will you the reason of it? It is (saith hee) that in the times of such solemnity, we may both glorifie our God which hath given such gifts unto men; and by the annuall reviving of their memories, we may the better be excited unto an imitation of their vertues. For so it followeth in the place, *Us ea celebritate Deo vero gratias de eorum victoriis agamus: & nos ad imitationem talium coronarum, eorum memoria renovati- one adhortemur.* So then it seemes the Church proposed unto her selfe, in her publicke *Commemorations of the Dead*, two severall ends: one, that God might bee praised in his Saints; the other, that the noble and pious actions of the Saints, may be a patterne unto us, to learne the better how to serve him in Righteousnesse and Holinesse all the dayes of our lives: For if the life and death of the Saints, is precious in the sight of God: how precious should it bee accounted in the

eyes of all Gods people, that both the one and the other should be carefully remembred; especially upon the day and time, most capable of such remembrances? And on the other side, how is it possible that the recitall of their Christian lives and godly deaths, should bee so often sounded in the eares of the more loose and dissolute men: and not provoke them at some time or other to cry out with *Balaam*, *O that I might die the death of the righteous, and that my end might be like his!* Iust so, the Trophyes of *Miltiades*, startled such noble resolutions in *Themistocles*: and so did *Alexander* emulate the glories of *Achilles*, recited in the workes of *Homer*. For which cause also, and thereby to increase the memory of the Saints departed, with and amongst Gods servants: it was the custome of the Church, besides her publike mention of them in her ordinarie Liturgie; to suffer anniversarie panegyricks to be made in praise of such of them, as had most notably deserved it. *Sic & defunctis primum, & futuris dabitur exemplum ad Aduertum*. hath it.

(6) This was the first occasion of those severall services, which by the Church were destinate unto severall Saints: wherein her care hath beene as speciall of *Saint George*, as of any other. For in the Latine Churches, and long before they were defiled with superstition, we had a service proper to the day of this famous Saint, as wee may see by that which is still extant in *Saint Gregories Antiphonarium*, and in his booke *de Sacramentis*. Nor is there any thing objected against those writings, worthy consecration. For *Coke* in his *Censura Patrum*, excepteth not at all against them: and *Ryvetts* in his *Specimen*, objecteth onely, that he can finde no mention of them before *Micrologus*, who liued about the yeere 1070. Both these were published by *Pamelinus*, amongst other the *Liturgica ecclesie Latinae*, Anno 1571. containing in them onely such formes of Antithems, as were sung commonly upon severall festiuals, and such short Collects, as were appointed for the Sacrament, or Communionis ministred on these solemnities. Hence the names. In the *Antiphonarium* we reade it thus: the title this,

Natalis

Natalis S. Georgij, the Anthems are as followeth, Antiph.] *Procexisti me Deus a conventu malignantium, Allelu, a multis undine operantium iniquitatem, All. the Psalme.] Exaudi deus orationem meam cum deprecor, a timore inimici eripe animam meam domine. the offertorie]* *Confitebuntur caeli misericordiam tuam domine, & veritatem tuam in ecclesia sanctorum. All. All. the first Versicle]* *Misericordias tuas in eternum domine cantabo: in generatione & progenie annuntiabo veritatem tuam in ore meo. All. the second Versicle]* *Quoniam quis in nobis aequabitur domino, aut quis erit similis deo in filijs dei? Deus qui glorificatur in concilio Sanctorum. All. the Ad Compendum, or the (ompline)]* *Latabitur justus in domino, & sperabit in eo, & laudabuntur omnes recti corde. So in the Sacramentary, on the booke de Sacramentis: the title this] Feria 5, ad S. Georgium. the Collect)* *Deus qui culpa offenderis, penitentia placaris, preces populi precantis propitius respice, & flagella iracundia, qui pro peccatis nostris meremur, averte, per &c. the private orizon)* *Sacrificijs presentibus domine quasumus intende placatus, ut & devotioni nostrae proficiant, et salutis, the Compline)* *Caelestis domi benedictione percepta, supplices te deus omnipotens precamur, ut hoc idem nobis et Sacramenti causa sit, et salutis, per &c. And then the blessing on the people)* *Parce domine, parce populo tuo, ut dignis flagellationibus castigatus in tua misericordia respiret. So farre these Formularies. It is true, that in the latter times, the Antiphonarium, and the Missall or Sacramentall, contained in them not a few Anthems onely, used scatteringly here and there in the publike services; nor such Collects (as were used in the Communions onely, but the whole service destinate unto the day. But in Saint Gregories time it was no other then we see by these examples. As for this Antiphonarium (not to say any more of that de Sacramentis) a copie of it, pricked with the Muscalle Notes, according to the singing of the Church of Rome, was given by Adrian the Pope, unto Charlemagne: ut juxta eundem cantum Gallicum emendaret, Sp Im. gloss. in Antiph. quod et factum est, saith the Monke of Anglesme. Sufficient evidence that it is of great both credit and antiquitie. Adde hereunto the Preface, as they use to call it, made by *Alewinus**

Apud Pamel. in
Liturgic.

(hee lived about the yeere 780.) to be said upon the commemoration of our Martyr: which added to that used ordinarily in the Church of God, is this that followeth. *Agnum et iustum est &c.* It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee O Lord, holy Father, Almighty and everlasting God, *per Iesum Christum Dominum nostrum, pro cuius nominis veneranda confessione, B. Martyr Georgius diversa supplicia sustinuit, et ea devincens perpetuam vitam promeruit coronam:* through Iesus Christ our Lord, for the confession of whose name, the blessed Martyr George sustained varietie of torments, and vanquishing them all, obtained at last the crowne of glory. Sufficient argument that he had his commemoration in the Church of God, and in such times thereof, when superstition had not darkened and overshadowed the light of it.

(7) But in the times succeeding, as the conceits of men were raised unto a wonderfull admiration both of the Saints and of their vertues, and throughly possessed with this, how neere a place they held in the opinion and esteeme of Almighty God: it was not thought enough to commemorate their graces, unlesse we made some further use of their esteeme with their Creator, in gracing our petitions. The rather, because the Church had generally, and truly taught, that those celestially Spirits now with God, did constantly commend unto him, the flourishing estate and safetie of his Univerfall Church: yea and of some also of the faithfull in particular, so farre as possibly by revelation from their God, or any other means what ever, they might be made acquainted with their severall wants. Which once conceived, as many times an ill use may be made of a sound doctrine; it was supposed to be a solaccisme in the way of piety, not to commend our prayers and desires unto them: Vntill at last, as there is seldome any *medium inter summa & precipitia*, no stoppe in tumbling downe an Hill before we come unto the bottome: the Saints in heaven against their wills, and besides their knowledge, became the onely mediators between God and man, in point of intercession.

And

And this the proceſſe of the *Trent Councell*, in drawing up the Article of the Invocation of the Saints: *Sanctos una cum Christo regnantes orationes suas pro hominibus Deo offerre*, and therefore, *bonum atque utile esse simpliciter eos invocare, et ob beneficia à Deo impetranda, &c. ad eorum orationes, opem, auxiliumque confugere*. This said, wee may more easily conjecture what kinde of Commemoration Saint George is like to finde in the Roman Liturgie now being.

(8) Let us looke then upon the Liturgie of the Church of *Rome*, and we shall finde it very copious in Saint *Georges* honour: the Liturgie of *Rome* as it is now corrected, and purged of almost all those Legendarie Fables, which before gave occasion of offence and laughter. And herein certainly we finde the Service very solemn; scarce any festiual there celebrated with more variety of prayer and divine offices. I will touch onely at some principall passages thereof: taking along with me yet the full course and method. The entrance or *Preparatorie*, this, *Protexisti me Deus à conventu malignantium: Alleluiah. A multitudine operantium iniquitatem. Alleluiah*. Thou hast defended me O God from the Congregation of the evill doers. *Alleluiah*; & from the multitude of them that worke iniquity, &c. Then followes this prayer. *Deus qui nos B. Georgij Martyris tui et meritis et intercessione letificas, concede propitius, ut qui tua per eum beneficia poscimus, dono tue gratia consequamur*. O God, which by the merits and intercession of Saint *George* thy blessed Martyr, dost rejoyce our soules, grant we beseech thee, that those benefits which by him we crave, may by the favour of thy grace bee given unto us, through Iesus Christ our Lord. The Epistle taken out in part, out of the second unto *Timothy*, and the third Chapter. Where the Apostle telleth him, that he had knowne his doctrine, manner of life, purpose, saib, long suffering, charitie, patience, Persecutions and afflictions, which came unto him at *Antioch*, at *Iconium*, at *Lystra*, out of all which the Lord delivered him, &c. The Gospell taken out of the 15. Chapter of Saint *Iohn*, *Ego sum vitis vera*, I am the true Vine, &c. The close of all is this, after the whole Masse ended, which they call the *Postcommunion*:

Supplices te rogamus omnipotens Deus, ut quos tuis reficis sacramentis, &c. Almighty God, we humbly beseech thee, that we which are refreshed by thy holy Sacraments, may by the intercession of thy blessed Martyr *George*, serve thee hereafter in all godly motions, &c. To which the Liturgie of the Church of *Rome*, I will here adde a Collect of the old Missall, (*Sec. Usum Sarum*) which piously interpreted, hath nothing in it saavouring of superstition, and is withall more proper to *Saint Georges* storie. *Viz. Offerimus tibi Domine solemne sacrificium pro veneranda S. Georgij mart. tui passione, deprecantes clementiam tuam, ut per hac S. S. mysteria antiqui hostis tentamenta te triumphante vincamus, et aeterna remuneracionis praedium te largiente sequamur.* We offer unto thee O Lord, the solemne sacrifice (of praise and thanksgiving) for the death and passion of *Saint George* thy Martyr, beseeching thy divine clemencie, that by these holy mysteries, we may in thee subdue the manifold temptations of our old enemy the *Devell*, and be rewarded by thy grace, with life eternal. The first of these two prayers, taken out of the *Roman Missall*, I finde also in the *Breviary*, the *Diurnum*, and the *Officium B. Mariae Virginis*; so copious is that Church in the memorial of our Martyr.

(9) I doubt not but it will be here objected, that we are driven to hard shifts, when we are faine to repaire to *Rome*, from thence to prove *Saint Georges* Saint-ship. This we expect to heare of, and are ready to reply, that this is hardly worth objecting. For here we draw no argument to prove how lawfully *Saint George* may be invoked, or that his intercession may be used, for the more quicke dispatch of our affaires in the Court of heaven. Onely we note from hence, that antiiently, & in the purer times of the *Roman Church*, *Saint George* was constantly commemorated, and in his proper course, as a noble Martyr. Vpon which ground, which in it selfe is good and commendable; if they have built, out of their owne, Wood, and Hay, and Stubble; a dangerous and erroneous practise, not warrantable in the Church: I hope, without offence, it may bee lawfull for me, or any else, to make the profitabest use out of their errors;

and

and to verifie the truth and goodnesse of the ancient practise in this case, out of the faultie and erronious corruption of the present. For I perswade my selfe, that in points onely of Historicall being we may rely, in part, upon their publike Liturgies, and that we may conclude, that surely such a Saint there was, as *George*, or *Maurice*, or *Sebastian*, or the rest there honoured; because I finde them in the *Missall* and the *Breviary*; no man of this or any age, having as yet informed mee, that they have lately beene inserted into the bookes of Common Service. Nay, as in nature, there must be first an habit, before we can admit of a privation; and that in things corrupted, we must suppose a true and reall being of that thing, thus fallen into corruption, so we may well inferre, upon a view of the corruptions in their Liturgies, that certainly there was some excellent use at first, of such a ceremonie, or such an institution, how ever that the foule corruptions of the present, have polluted and defiled it. I would not wish me thinkes, an argument of more validitie to prove the act of kneeling at the Lords Supper, to be of good Antiquitie in the Church of Christ: and from the adoration of it (or of the Hostie rather as they call it) exacted in their Rituals; which is, no doubt, a superstitious, if not idolatrous corruption, of that ancient and reverend use of Kneeling. Nor would I choose a faire way of disputation, to justify the honourable estate of the married Clergie, against the clamours of the Papists; than to returne upon them, that in the publike service of the Church of *Rome*, it is reputed commonly, though falsly, for a Sacrament; which false conceit of theirs, is a corruption onely of the just and pious meaning of the Fathers; who therefore did extoll it in the highest measure, the better to beat down those Hereticke which had disgraced it. More might be said in affirmation of this manner of proceeding; had I now either place or leisure. At this time onely this, that I should more rely in matters merely of Historicall being, upon the Liturgie of *Rome*, which certainly is not contrived upon no other ground, then Lyes and Fables: than upon any mans bare word, which saith the contrary; or such weake

then

arguments; as are not able to conclude the matter controverted. And so farre I dare goe with *Cælius*; conceive mee still in matters of this qualitie: *Nullas hujusmodi rationes, ab antiqua patrum traditione, quam communis Ecclesie consuetudo in divino officio, hymnis, antiphonisque confirmavit, potuisse me movere.*

(10) To take off this exception yet more thoroughly, we will consult the Easterne Churches; whom we shall find no lesse indulgent unto the memory of our Martyr. The Greeke Church anciently had her *Anniversary Panegyriks*, in honour and commemoration of the Saints departed. Witnesse those eloquent orations still extant, in *Nyssen*, *Nazienzen*, and *S. Basil*. And so we have it on record for our owne particular, *Encomium in S. Martyrem Christi Georgium, quod habitum fuit in die, in quo Martyrium ejus celebratur, per Simeonem Metaphrasten*. But besides this, *S. George* had a particular place in their publick Liturgies; and a peculiar service for the day allotted to him. Which Liturgies as they were composed originally, that for the Festivals by *S. Basil*, and that for common daies by *S. Chrysostome*: so have they since beene much enlarged, and in part altered, by the addition of such Saints and solempne services; as since their times, have found admittance in those Churches. That for *Saint Georges* day, used in the Greeke Church generally, is both too long to be here repeated; nor can it easily be epitomized or abridged: consisting much of diverse prayers and Eulogies, to and of *S. George*; continued with diverse readings, out of the prophecy of *Esaiab*, the Booke of *Wisdomes*, and from the *14. of the Acts*; pursued by severall Collects, made by sundry godly men; and ended with a brieve reherfall of his life and history. These, amongst other of the Eulogies, I have chosen specially; as a tast and relish of the rest: *Ἰὺ μεγάλῃ βασιλείῳσ φρατιώτα Γώργιε, χαίρε ἡ ἐκφραίνου. Θεοῦ ᾧ ἐναρέσῃσ παῖτων κατατρόφῃσ, ζῶντι πῶ ἀίδιον ἐσθῆ, ἔσ ἕρανοῖς, &c.* Rejoyce thou puissant Champion of the

mighty King, rejoyce I say and make good cheere.

Thou

Menolog. in Apr.
23

„ Thou hast found favour with the Lord, and by despising all things here, hast met with life eternall in the Heaven of glories. And in another passage, *χαρισίς τῶν ἀθ-
κητῶν ὁ μέγας ταξιάρχης, ἢ πιστῶν παύτων προσφύγιον ἔ τειχῶ,
, καλλίνικε Γεώργιε.* All haile, thou leader of the glorious ar-
„ mic of the Martyrs, the refuge and defence of all faith-
„ full people, thou famous Conquerour Saint *George.*
In the *Encyclogie*, and *Anagwosticon*, and *Αποβευangelium*,
besides the *Anthologion*, and *Horologie* already specified:
we finde a like speciall mention of him also. Adde here-
unto, that whereas neere 200. Saints are reckoned up by
name in the Menology for *April*, *S. George* in all their ri-
tuals, hath a principall place: in some of them, hee and *S.*
Marke, with one or two others of cheise note, are onely
specified and honoured with particular Lectures and Ser-
vices. Whosoever is left out, hee is allwayes one, and
indeed in the *Apostoleuangelium* the onely one, which is re-
membred in that month.

(11) From the Greeke Church in generall, proceed wee in particular to the service of the Greeke Church in *Hierusalem*; and to the Liturgie thereof, entituled, *Τυπικὸν τῆ ἐκκλησιαστικῆς ἀκολουθίας τῆ ἐν Ἱεροσολύμοις, &c.* Out of this *Typicon*, I have selected onely such honourarie attributes, as are accumulated on our Martyr. First, in the title of the day, common with those that went before in the other Rituals, save that it calls him *θαυματοργόν*, or the wonder-worker: then in a Collect, which are these. *Ὁ ἢ ἀίχμα-
λώτων ἐλευθερώτης, ἢ πάχων Ἰσρααλιτῆς, ἀδινούτων ἰατρῆς,
βασιλέων ἰσχυμαχε, Ἐπιουφόρε, μεγαλομάρτυς Γεώργιε, σπρίσβυε Χειρῶ
„ τῶ Θεῷ σωθῆναι τὰς ψυχὰς ἡμῶν.* O thou which art the
„ ransomer of the Captives, the succour of the needy,
„ the Physitian of the sicke, the defender of Princes,
„ thou glorious Martyr *George* named *Tropaeophorus*; call
„ upon

„ upon Christ the Lord to have mercy upon us. Which Collect is found also in the ordinary Menologies for the month of *April*, and in the Horologion. Now lest the Southerne Churches, should bee thought lesse zealous of our Martyr, then the Greeke and Latine; the *Aethyopians* in their Missals doe no vulgar honour to him: placing him in their Oraisons, next *Saint Stephen*, and giving him the title of *Honoris Stella*, the bright Starre of honour. The passage extant in the 6. Tome of the *Biblioth. S. Patrum*. Printed at *Paris*, *Anno* 1589. about the middle of the Missal *Qua Aebbiopes communicantur*: and is this that followeth. *Custodi domino populum tuum in recta fide, & in gloria omni tempore, &c. per preces quas pro vobis facit immaculata Maria Virgo, &c. Per preces majorum Angelorum Splendentium, &c. ad S. Marci Evangeliste et Martyris, et S. Stephani Archidiaconi* (hee meanes the principall of the seven Deacons) *et Protomartyris, et S. Georgii Stella honoris, &c. quorum orationes, et benedictiones, et auxilium, et gratia, sit nobiscum in secula seculorum, Amen.* In which, as in some other fore-recited passages of the Greeke Liturgie, although I doe not thoroughly approve the formes of praier yet I am sure, the formes of praier do thoroughly approve the Saint.

(12) But the Church stayed not here. But as it had appointed him a day of Commemoration, and solemnized that day with a peculiar service destinate unto it: so at the last, the day deputed to his commemoration, was made a festivall. An honour not communicated, but unto those most eminent of that goodly fellowship: and therefore a strong evidence of the Churches good affection to *Saint George*, and opinion of him. This done, in a Synod held at *Oxon*, *Anno* 1222: for the Latine Churches wherein it was enacted that this feast, with others therein mentioned, should afterwards be celebrated by the Parochiall Priests, with Divine services; and that the people should abstaine from

Lib. de festis.

from all servile works, as on other of the holy dayes. *Ut viz. a Rectoribus Ecclesiarum et Capellanis in obsequio Divo et laude devotissima celebretur: miserabilibus operibus servilibus illis diebus interdicitis.* So saith *Hospinian*. Since when, this festivall hath bene observed in most part of the Westerne Churches: and in the City of *Rome* it selfe with that exactnesse, that whereas every month hath some speciall festivals, wherein no Court dayes are permitted (as in our termes some festivals are so exempted) in *April*, those only of *Saint Marke*, and our blessed *Martyr*, are honoured with that priviledge, as is apparent by the statutes of that City published by *P Gregorie* the 13. Somewhat before that time it was made an holy day in the Easterne part, by an Imperiall constitution of *Emanuel Comnenius* Emperour of *Constantinople*, who began his reigne Anno 1145. For thus the Edict. *Feriatu est 23. Aprilis, quippe quod tum magnificus Martyr Georgius honoretur.* The twenty third of *April*, is to bee kept as Holy, because *Saint Georges* Passion was that day celebrated. A Festivall still solemnized in those parts with great magnificence: not any Holy day [in those Churches, as I have heard some Gentlemen of good faith report, more punctually observed, nor *Saint* more duely and Religiously honoured. Yea they have added in their rubricks, this note of an especiall and most solemne *FEST*: *ἀφρα, ὄνα ἡ ἑλαία κατάλυσις*, cessation from the workes of labour, and abstinence, both from *Oyle* and *Wines*. Which generall agreement of the whole Church, and of so many famous parts of it, in the honour of our *Martyr*; may well bee used as a replie to *Doctor Reynolds*: who makes this answer to the *Cardinall*, that *George* indeed, may bee accounted famous in the Church, and his memoriall celebrated; but so as was the memorie of *Catiline*, ab *audacissimis hominibus, domesticisque hostibus*, onely by *Ruffians*, and by common enemies unto the State. If

Statut. alm. urb. Rom. l. 1. c. 58

adit.

De Idol. Rom. li.

l. c. 5

Bel-

Bellarmino means otherwise, in saying, *Georgii memoria semper fuit celeberrima*; hee tells him plainly that hee lies. But I will not meddle with this quarrell, though I justly might.



CHAP.



CHAP. VI.

(1) *The honour done unto the Dead, in the decent buriall of their bodies.* (2) *The reliques of the Saints, of what esteeme in the Church Primitive.* (3) *The care of Gregory of Tours to preserve his writings: and what hee testifieth of St. George's reliques.* (4) *What mention there is made of them in Aymonius, and others.* (5) *What may bee hence concluded from Saint Georges Relicks.* (6) *Churches distinguished anciently by the names of Saints, and for what reason.* (7) *Saint Georges Churches in Lydda, and in Ramula; made afterwards a Bishops See.* (8) *Saint Georges Church built by Sidonius Archbishop of Ments.* (9) *That Mentioned in Saint Gregories Epistles.* (10) *Saint Georges Church in Rome; the title of a Cardinall.* (11) *Churches erected to Saint George in Alexandria and elsewhere.* (12) *Of Faustus Rhegiensis.* (13) *And the Pseudo-Martyr in Sulpitius.* (14) *An application of the rule in Lerinentis unto the businesse now in hand.*

(1)



The third of those three courses, whereby the Church endeavoured to preserve alive the memory of the Saints and Martyrs: was the collecting of their Reliques, and laying them with all due honours, in some place fit, and worthy of them. Which piety of theirs, extended at the first, no further, than to the pious and devout interment of their bodies: the tyranny of those which first made havocke of the Church, extending in those times,

no

no further, than to death. So reade we of Saint *Stephen*, the Protomartyr of the Church ; that being stoned unto death, certaine devout men carried him, (or his body rather, which was his Relique, all that was left of him) to the buriall, and made great lamentation. But in succeeding times, as, the persecution grew more violent, so also grew the Tyrants more unmercifull, and barbarously cruell : no longer new contented with the simple death of those that suffered ; but tearing of their limbes asunder, and scattering abroad their bones, and casting forth their ashes into the wind, that so they might not have the honour of an honest buriall. So witnesseth *Lactantius* of *Diocletian*, under whom Saint *George* was made a Martyr, *Et non tantum artus hominum dissipat (saith hee) sed & ossa comminuit, & in cineres furit, ne quis extet sepultura locus.* A desperate and raging Tyrant, *qui Inocens vivis, terram mortuis denegabat*, which neither would allow the benefit of life unto the living, nor buriall to the dead. In these and such like barbarous and cruell times, it was the commendable custome of the Christians, to recollect those bones which by the Tyrants had beene so scattered ; and to interre them with due honour : that even the Bones also which were broken might rejoyce, that so those precious Reliques of their deere brethren, which were to meet together in a joyfull Resurrection, might not lye scattered, up and downe the fields, a scorne and laughter to the Gentiles.

Divin insit. l. 5.
611.

(2) At length according as the minds and thoughts of men, were raised unto an high esteeme and admiration of the Martyrs: so did they with a greater zeale frequent their shrines; and set an higher price and estimate upon their Reliques. Not carefull onely, to afford them all due respects; because of those many miracles which it pleased God to worke in and about those places, where they were intombed: but in short time, ascribing some divine and secret vertue to them; whereof, Heaven knowes, they were not guilty. It is recorded that the Turkes in the sack of *Lysa*, finding the tombe of *Scanderbeg*, did violently breake it open,

open, and take thence his bones, every one somewhat, more or lesse, as they could divide them: vainely conceiting, that they should never have the worse in any action; as long as any Relique of that victorious Souldier, was about them. So also that opinion, which the people of those devout and pious times, had first upon good grounds conceived of any of the Martyrs; and that respect, which worthily at first, they bare unto their shrines and Reliques: degenerated at the last so farre, that they fell also into the same conceit, and superstitious folly. Hereupon were the monuments and dormitories of the Saints againe opened: their bodies translated, some of them entire, into new Sepulchres; and others dismembred peece by peece, and carried into farre Countries: that Church or Nation being conceived most happy, which had procured any the least bone into their possession, of such especially of the Saints, which were in greatest credit and opinion with the people. So that now the cruelty of the barbarous Tyrants, in the height of persecution; might seeme to be revived, in the dawning of superstition. Which notwithstanding, there might perchance be somewhat said in their excuse: as *viz.* that the Reliques then by them so zealously affected, were true and real; not counterfeited by any cheating Mountebanke; and therefore worthy of all due respect and reverence. For who so cold in his affection to the Saints, that would not gladly give them honour, even in their dust? So much respect, no question, may bee due unto the Reliques of the Saints, if truely such; as by Pope *Leo* was afforded to a parcell of the crosse, sent to him by the Bishop of *Hierusalem*: of which hee tels that Prelate in an answer to him, *Particulam Dominica Crucis, cum obsequio dilectionis tue, veneranter accepi*: That hee received it with great reverence and thanks.

Epist. 724

(3) Not to descend more downward, wee will looke backe into the former times, and therefore least corrupted, wherein we finde first mention of the Reliques of Saint *George*. And in the first place we meet with *Gregory* of *Tours*,

• *Tours*, who flourished in the next age after Pope *Leo* above named, and dyed about the yeere 596. A man of speciall quality, a Bishop by his calling; and as he testifieth himselfe, Author of many severall bookes and treatises. *Quos libros licet rusticiori stilo scripserim, &c.* Which though hee wrote in a more plaine and homely stile, yet he doth earnestly conjure all those, which should succeed him in that charge, *per adventum Domini nostri, &c.* Even by the coming of our Saviour Christ, and by the dreadfull day of judgement; that neither they suppress them, or cause them to be imperfectly transcribed: *Sed ut omnia vobiscum integra inlibataque permanent, sicut à nobis relicta sunt;* but that they be preserved as uncorrupted and entire, as they were left by him. Of these bookes, seaven of them did especially concerne the Miracles of the holy Martyrs: and in the first thereof, he tels us in the generall, *Multa de Georgio martyra miracula gesta cognovimus,* that he had knowne of many miracles done by Saint *George*. And in particular, to our purpose, *habentur eius reliquia in vico quodam Cannomannenfi, ubi multa plerumque miracula visuntur:* some of his Reliques also are in a Village of *Le Maine*, where, often times there were seene many miracles. There is a further passage in that Booke and Chapter, which by the Author is related more at large; but it is briefly thus. *Huius reliquia cum reliquorum Sanctorum à quibusdam ferebantur, &c.* Some certaine men that carried with them some of Saint *Georges* Reliques, and of others also of the Saints, came once unto a place in the frontiers of *Lymosin*: where a few Priests, having a little Chanterie or Oratorie made of boards, did daily poure out their devotions to the Lord. There, for that night, they begg'd for lodging; and were accordingly made welcome. The morning came, and they prepared to goe forward in their journey; they were not able to remove their Knap-sacks [*capsulas,*] out of the place wherein they laid them. Loth to depart without their Reliques, it came at last into their mindes, that sure it was the will of God, they should bestow some of them on their Hosts: which being done, the difficulty was removed, and they proceeded

Hist. Franc. l. 9.
prope finem.

De glor. Mart.
cap. 101.

ded in their journey. I note from hence, that in this *Gregories* time, or before it rather; the Reliques of Saint *George* were in speciall credit: and so by necessary consequence the Saint himselfe exceeding famous.

(4) Not to say any thing here of Saint *Georges* head, and of the Temple built of purpose by Pope *Zacharie*, in honour of it; which we shall speake of presently, in a place more proper: we finde the Reliques of our Martyr mentioned with great honour in *Aymonius*; An Author of the middle times, anno 873. not long before the shutting in of the first day of learning, in the Christian Church: one of the Monkes of Saint *Germanus* Monasterie, in the Suburbs of *Paris*, and publike notarie thereof, for the time being. Before we come unto his testimony, we must first take notice, that *Childebert*, sonne of *Clovis*, the first Christian King of *France*, who beganne his raigne about the yeere 515. did in the later of his time, anno 542. erect a Monasterie neere *Paris*, unto the honour of Saint *Vincent*. This Monasterie thus founded, as he endowed it with many lands, and large immunities: so he enriched it with the Reliques of Saint *Vincent*, and Saint *George*, and part also of the Holy Crosse, all which hee brought with him out of *Spaine*, whither he had before made two famous journeyes. Wit-
Hist. de gest. Franci 2 c. 20.
 nesse whereof the Charter of the Foundation, copied out by *Aymonius*: and is as much of it as concernes our purpose, this which followeth. *Childebertus Rex Francorum, &c. In honorem S. Vincentij Martyris,* (this *Vincent* was converted by Saint *George* as before is said) *cujus reliquias de Spania apportavimus, ac S. Stephani, et S. Ferreoli, et S. Iuliani, cum et sancta crucis, et beatissimi S. Georgij, et S. Gervasij, Protasij, Nazarij, et Celsi pueri, quorum reliquie ibi sunt consecrata, &c.* An evidence of speciall moment to the point in hand: for though *Aymonius* himselfe lived since the yeer 800. when reliques might be perhaps false & counterfeit; yet beares the Charter date almost 300. yeeres before him: which, as the Register of the Monasterie, he might freely see, and as he found it, faithfully transcribe the same,

Lib. 3. cap. 9.

as no doubt he did. Note herewithall, that where the other Saints here mentioned, are called onely *Sauvvi*; *S. George*, is honoured with another title farre more glorious, even that of *Beatisissimus*. In the same Author also, wee have another story of *Saint Georges* arme, given by *Iustinian* the Emperour unto *Saint German*, then Bishop of *Paris*, as he returned from his Pilgrimage to *Hierusalem*, by the way of *Constantinople*: *Unaquebrachianno D. Georgy Martyris, pro magnomunere contulit*, as mine Author hath it. Which Relique was afterwards by *Saint German*, bestowed upon the Abbey of *Saint Vincem*, wherein he was interred: and which since then, hath beene called *Saint Germans*. Thus much I finde on good record touching the Reliques of our Martyr (not to say any thing of his heart, presented, as I finde, by *Sigismund* the Emperour, unto King *Henry* the fifth of *England*, and by him solemnly laid up in the Church at *Windsore*. This as a thing of later date, I purposely omit, intending onely to shew, that even from the beginning, his Reliques and himselve, were alwaies had in speciaall honour.

Lib. 2.

Lib. 3. c. 7.

(5) From this which we have spoken hitherto, to looke no lower of *Saint Georges* Reliques, we shall diduce this, as I take it, most invincible argument, that *George* the Arian cannot possibly be *George* the Martyr, so much celebrated. We shewed before out of *Ammianus*, that when the *Alexandrians* had torne their Arian *George* in pieces, they burne his body in the fire, and not so onely, but cast his ashes in the sea. The matter not affirmed alone by *Ammianus*, though his authoritie be sufficient in this case, but almost all our Writers in History Ecclesiasticall. So *Sozrates* affirms, that when they drew him from the Church in which hee was, *καμήλω τε προσδίουτες*, binding him to a Cammell, and tearing of him all to pieces, *συν αὐτῇ κατέκωσαν*, they asier burne them both together. So *Sozomen*, that having bound him to the Cammell, and all day baited him with bitter contumelies, *πείθει δειλωσόμενον πνεύματι περιδουκας*, about the evening twilight, they committed him unto the flames.

flames. Saint *Epiphanius* adds, which makes the harmony with *Ammianus* more exact, that after they had burnt his body, the people mixed his ashes with the bones of certaine beasts, which were burnt together with him: *ἡ μὲν οὖν τὰ τοῖς ἀέροις λιχυνθεῖς*, and scattered them unto the windes. If so, as so it is, then certainly the Arian *George*, whose body was consumed to ashes, and all the ashes of it scattered before the windes, and upon the seas: cannot be possibly that *George*, whose Reliques were so long preserved, so carefully laid up, so devoutly honoured. It had beene such a sortish madnesse both in Priests and people (especially so neere the time of the Arians death) to apprehend those Reliques, as of such a Martyr, of whom there were no Reliques left: that cannot easily be imagined. Which is enough to prove that *George* the Martyr so much honoured in his Reliques, when *Gregory of Tours* was living, and before; must be a different *George* from him of *Alexandria*. These passages which concern his Reliques before recited, are of good antiquitie, and therefore not to be suspected as false and forged. But if we will believe what is reported of them, and pretended to be his in these latter times, *Theodorus Anselmini*, a Gentleman of *Abruzzo*, in an historie of Saint *George* by him written in Italian, and published in the yere 1612. shall tell us, that besides his head laid up by *Zachary*, Pope of *Rome*, in Saint *Georges* Church, of which hereafter. They have there also one of his Standards, some of his bones, and a little also of his blood, As also that in *Bamberg*, a citie of high *Germany*, they have his banner, and (preserved and shewne saith *Hermannus Schodet magna cum solemnitate*, with great solemnities:) that of his armes, one is at *Venice*, another at *Brundisium*, (what then became of that given by the Emperour *Iustinian*, to *S. German*, and by him layed up in *S. Vincents* Abby, as before is said,) and that in *Bologne* (or *Bouonia*) one of his jaw-bones is to be scene unto this day. And for the close of all, that an especiall friend of his, of this *Anselmini*, had in his custodie, *uno de sui denti intiero*, one of his teeth intire, neither broke nor putrified. All these pretensions, though vain and frivolous,

ious, may yet conduce to the enforcing of the present point: *viz.* that, that Saint *George*, whose reliques are supposed to be in so many places, cannot be possibly conceived to bee that Arian heretick, of whom as all historian agree joyntly, there was not any relique left.

(6) And now at last, wee come unto the last of those foure waies or courtes, whereby the Church endeavoured to preserve alive the memoriall of the Saints and Martyrs: *viz.* the calling of such Temples by the names of those blessed Spirits, which shee had solemnly erected to Gods speciall service, and consecrated to his honour. A custome which she had long practised, even in the very times and heate of persecution: when, as it was more dangerous unto the Church it selfe, and more unpleasing to the tyrants; so was it also more full of honour and respect unto the Martyr. Witnessse whereof those many Temples, erected in the Empire of *Severus*, *Gordian*, *Philip*, and *Galerius*; demolished after, in the time of *Dioclesian*; and re-erected by the Decree and Licence of *Maximinianus*. Which Temples so erected, were consecrated, though in a second place, unto the memory of some or other, of the more notable and famous of the Saints departed, in those fierie times; as may appeare by that which we have elsewhere cited out of *Marcellinus*: as *viz.* how the Alexandrian people had cast the ashes of their Arian Bishop, *George*, & those whom they had murdered with him, into the sea; *ne ades illis exstruereutur ut reliquis*, lest Temples should be built unto them, as had bene formerly to those, who dying for the Faith, are entitled Martyrs. But in the time of *Constantine*, wee finde the practise of it very frequent in the Church: the Emperour himselfe dedicating one of his owne building, *ἐπὶ μνήμῃ τῆς ἀποστόλων*, unto the blessed memory of the Apostles. As for his Mother, the most illustrious *Helena*, wee finde of her erecting, a Temple dedicated to the Virgin *Mary*, in the Towne of *Betlehem*; another to Saint *John* the Baptist, in the Mountaines of *Judaea*; another to Saint *Peter* on mount *Sion*. Nor were those blessed spirits the Apostles thought worthy

worthy onely of these honours, but the rest also of the holy Martyrs and Confessors: the first of this ranke, which I have met with in my reading, being that of *Dionysius*, in the Citie of Alexandria, whereof hee once was Bishop, and there at first, one of the Auditors of *Origen*. Built, as I doe conceive it, in the time of Persecution, by the Gentiles, and burnt as the Historian tels us, in the time and tumults of the Arians: Ο δειλὸς τῶ ἐπὶ πῶν ἰμῶν Διονύσιος, τε τῆς νικ. Α-lexandria) ἐπισκοποῦσιν, ἐκκλησίαν ἐνέσκησεν.

Sozomen. lib. 3. cap. 5.

So *Sozomen*. Now the reason why it pleased the Church to give the names of Saints and Martyrs to their Temples, was not (as our incomparable *Hooker* hath observed rightly) either that they should serve unto the worship of those glorious spirits, or that those blessed spirits now made glorious, should take upon them the protection and patronage of those places: but partly in respect that by the ministerie of those Saints, it pleased God there to shew some rare effect of his power; and partly in regard that by their deaths, which there the Saints did suffer for the testimony of the truth, the places where they dyed were made more venerable.

(6) In these respects, Saint *George* had many Churches built and consecrated, as to Gods service principally. so, as before I said, in a second place, unto his memory. The first, (for I will onely touch upon a few of speciall note) the first I say, of those which hitherto I have observed; that in *Diospolis*, or *Lydda* in the tribe of *Ephraim*: built in the time of *Constantine*, immediately upon the death and dissolution of our Martyr. For thus the prosecution of Saint *Georges* storie in the *Greek* *Menology* for November. Οὐ πολὺ πρὸ ἐν μὲν, καὶ τὸ εὐσεβείας διαλαμψάντος, &c. Not long after, religion then beginning to shine brightly forth, and *Constantine* the godly Emperour, then reigning; ἐν τὸ εὐσεβείᾳ ἀρχῆτε μάρτυρος ἑστασας, ναὸν πρὸ ἀγίῳ γεγενῆσται καὶ ἑκκλησίαν ἐν Λύδῃ ἀνεγειρεῖσθαι. Such as were well affected both to the Gospel and the Martyr, did build in *Lydda*, a beautifull and stately temple to his honour: translating thither his blessed corps, ἐκ τοῦ ἀφανῆ πύου, out of an obscure corner, where

before it had been buried. A Temple of so high esteeme that the *ἐξήγνια*, or the feast of dedication of it, was kept as holy; and so continued unto all succeeding generations. For so the Title runes in the said Menology, *τῆ αὐτῆ ἡμέρα* (it is the 3. day of the month) *ἑορταζομένου τῆ ἐξήγνια τῆ νηὲ τῆ ἀγίας μεγαλομάρτυρος Γεωργίου ἐν Λυδία* (ἐν Λυδίᾳ in the following story) *ἠτο τῶν κερταδίων τῆ ἀγίας οὐραίας* & *αὐτῆ*. Which is a prooff and place above all exception. This Temple afterwards, being ruinous, was, as it seemes repaired, or new-built rather, by *Iustinian* the Emperour, who lived within 150. yceres of the death of *George* the Arian, and was no friend unto the cause; but on the contrary, an Orthodox and godly Prince. So *Gnibelonus Tyrinus* speaking of our Martyr, and of this his Temple. *Cujus Ecclesiam, quam ad honorē ejusdem Martyris pius & Orthodoxus Princeps Rom. Augustus, illustris memoria D. Iustinianus multo studio, & devotione prompta, edificari praeceperat, &c.* as that Author hath it. This Church, was by the Turkes demolished, upon the comming of the armies of the Westerne Princes, for the Conquest of *Hierusalem*: for feare, lest else the timber of it, which was large and massie, might bee converted to some engines, for the battery of that City: *Timentes, (saith the same Gul. Tyrinus) ne trabes Ecclesiae, quae multae proceritatis erant in machinas ad expugnandam Urbem vellet convertere.* As for the Church now standing, which with some few cottagers of the Turkes and Arabs, is all that is remaining of the City: It was reedified by King *Richard* the first of England, as the natives say, at such time as hee warred in the Holy Land. So witnesseth *Iohn Cotovicus*, in his *Itinerarium Hierosolymit.* ~~... ..~~ *Preter pauca Maurorum tuguriola, (saith hee) solum superest Templum in Divi Georgii Martyris memoriam, a Richardo Anglorum Rege, (ut aliqui putant) restauratum, super fundamentum antiquioris delubri a Iustiniano Caesare erecti.* Not farre from *Lydda*, is the little City of *Rama* or *Ramula*, supposed to be the dwelling of *Ioseph* of *Arimathaea*: where our Saint *George* was honoured with another Temple defaced by the Turkes also, *Cujus ibi ab antiquo fundatam Ecclesiam,*

Turci

Hist. bel. fol. 17
622

Turci nonnihil deformauerant, in the words of *Malmesbury*: Hence I collect, that seeing one of these Churches is called ancient, *ab antiquo*; and that the timber of the other was large and massie: that certainly *Saint George* was anciently honoured with his Temples; by the magnificence of which, wee may conjecture at the fame and credit of the Saint. These Churches were in times succeeding, made by *D. Godfrie*, and the Christians of the West, a Bishops see, both Cities and the Villages adjoyning, appointed for his diocesse: *Primitiis laborum suorum cum omni devotione egregia Martiri dedicantes*; those Nobles Princes so consecrating the first fruits of their Victories, to our glorious Martyr. The first Bishop of them, was a Norman, of the Diocesse of *Roan*: his title, Bishop of *Saint Georges*; of which see more in our second Chapter of this second Part; ¶. 4. This Church in *Ramula*, is mentioned in the Greeke Menology for *April*; the Towne there called *Ramel*: as it also is, by the Lady *Anne Commena*. In which said Greeke Menology, we reade of a *Saint Georges* Church in the Isle of *Mitylene*, said to be *καλλοτάτη & ἁγιωτάτη*, both beautifull and very famous: and one in *Paphlagonia*, said there, to be *καλλοτάτη*, of good renowne. So also in Armenia, in the Towne called *Leontopolis*, but after *Buzana*, wee finde a Temple built to *Saint Georges* honour, by the Emperour *Iustinian*, who began his Empire *Anno 527*. The thing related by *Procopius Casariensis*, an Author of no meane Esteeme amongst the learned: who lived about those times, and purposely hath written, *De Edificiis Iustiniano*; and therein this particularly, which now wee speake of, *ἡ ἐκ τῶν Γεωργίου τοῦ μαρτύρου ἐδείματο*. Note also, that *Iustinian* so liked the place, that hee reedified the Citie, and called it by his owne *Iustinianopolis*; making *Saint George*, it seemes, the Tutelarie Saint or Guardian of it.

(7) Let us passe next for Europe, and first in *Thrace*, and in the City called *Didymotichum*, we have a famous Temple consecrated to *Saint Georges* name, but by whom founded,

ad h.

or of what antiquity, I cannot say. Onely I finde, that as the City hath beene sometimes honoured by the residence of the Greeke Emperours : so hath the Church beene honoured with their coronations. Of which see *Contacuzenus Hist. lib. 3. cap. 27.* Passe wee on further unto *Almaine*, the seate and residence of the Westerne Empire, and there wee have in *Mentz* a goodly fabricke erected to *S. Georges* honour built by *Sidonius*, Archbishop of that City, who flourished in the yeere 556. and after. Of this *Venantius Fortunatus* Bishop of *Poitiers*, *Florens Doctrina & Sanctitate*, (saith the Cardinall) famous for piety and learning, hath in his *Sacra Carmina* composed this Epigram. Hee lived about the yeere 570.

Biblioth. Pat.
icem.

*In Basilicam Sancti Georgii quam edificavit
Sidonius Archiepiscopus
Moguntinus.*

*Martyris egregii pollens micat aula Georgii,
Cujus in hunc mandam spargitur altus honos.
Carcere, caede, siti, vinclis, fame, frigore, flammis,
Confessus Christum, duxit ad astra caput.
Qui virtute potens, Orientis in axe sepultus,
Ecce sub Occiduo cardine prebet opem.
Ergo memento preces, & reddere vota, viator;
Obinet hic meritis, quod petit alma fides.
Condidit Antistes Sidonius ista decenter:
Proficiant anima, qua nova Tempa, sua.*

Vpon Saint *Georges* Church, built
by *Sidonius* Archbishop
of *Mentz*.

Saint *Georges* glorious Temple here behold,
Whose noble Acts through all the world are told.

Who

Who in so many severall torments tried,
 Confess'd his Faith in Christ, confessing died.
 Who great in power, though buried in the East;
 Extends his wondrous graces to the West.
 Therefore pay here thy vowes, who ere thou bee;
 Where such a Saint is neere, to joyne with thee.
 This goodly Temple did *Sidonius* build:
 Vnto his Soule may it due comferts yeild.

(8) One Temple yet there is, ancienter, as I conceive,
 than either of the two last mentioned, founded by whom, I
 cannot tell; but specified by Pope *Gregory* the I. in an Epi-
 stle to *Maurinianus* then an Abbat; with great care, and in
 these particulars. The superscription of it, *Gregorius Mau-*
riniano Abbati; the subject of it, *De Ecclesia S. Georgii restau-*
randa; touching the reparation of Saint *Georges* Church: Epist. l. 9 c. 68.
 the Letter this as followeth. *Quia Ecclesiam S. Georgii po-*
positam in loco qui Ad Sedem dicitur, minorem quam oportet dili-
gentiam habere cognovimus: utile esse prospeximus quorundam
Monasterium tam eidem Ecclesia noscitur esse conjunctum, ejus
tibi curam committere: hortantes ut & sollicitudinem illic con-
gruam studeas adhiberi, & Psalmodia Officium solemniter exhibi-
beris facias. Et quia Ecclesiam istam reparatione certum est indige-
re, volumus ut quicquid illuc accedere poterit, ipse accipere,
atque in ejus reparationem, ut praevideas, debeas erogare. Saint
 „ *Georges* Church, situate *Ad Sedem*, not being lookt un-
 „ to, with that diligence, which belongs unto it; and
 „ since it is so neere unto your Monastery; wee thinke it
 „ good to commit the care thereof unto you: Requesting,
 „ that you would bestow your utmost diligence upon it;
 „ and have a care the Psalmody, or daily prayers, bee so-
 „ lemnely performed. And since we have bene credibly
 „ informed, that it is out of reparation, it is our pleasure,
 „ that you gather up the profits of it, and lay them out up-
 „ on the worke, so farre as you thinke it fit. So farre the
 letter. As for the writer of it; not to say any thing of his
 exceeding industry and learning, whereby he gained unto
 himselfe, the attribute of *Magnus*; hee died about the yere

604. before which time, the Temple of *S. George* was now growne old and ruinous; quite out of reparation. Which being so, considering what durable Materials, Churches are commonly composed of; and in what strong and lasting forme compacted: I am almost perswaded, that the Church here mentioned, was built immediatly upon the death and dissolution of our Martyr. Nor is it to bee thought, but if *Saint Gregory* had knowne, (as who can thinke him ignorant) that this Temple had beene built in memory of *George* the Arian: hee rather would have suffred it to have gone to ruine, or tooke some course to have it levelled with the ground; then beene so carefull to repair it. For what else were it, but a Trophee of the Arian heresie, an eie-sore to the Church, a scandall to Religion: should such a man as *Gregory* have taken such especial care to repair a Temple, built in the honour of so lewd and barbarous a tyrant. Assuredly this *Gregory*, taking such order, as hee did, to purge *Saine Agathes* Church in *Rome*, which was defiled onely with the Arian meetings: it cannot bee, hee would so carefully provide to rebuild another, which had beene dedicated to a Champion of the Arian heresie. The like may be affirmed also of *Sidenius*, before mentioned: who as he was a godly Prelate, so lived hee neerer to the times of *George* the Arian; then this *Gregory* did, within two hundred yceres of that Tyrants death; and cannot easily bee thought to build a Temple, to the memory of so vile an hereticke.

Dial. 1. 3. c. 30

(9) From *Gregory* we will descend to one of his successors in the chaire of *Rome*, by name, Pope *Zacharie*, who entered on that dignitie, *Anno* 742. the founder of *Saint Georges* Church in *velo aureo*, or as some others call it, *in volabro*, a part of *Rome*. The chiefe occasion of the building, was our Martyrs head, which precious Relique he found in the Cathedral or Metropolitane Church of *Rome*, together with a little scroll in Greeke characters, which certified him whose it was. Exceeding ioyfull whereupon, he called the multi-

multitude together, and then and there, with hymnes and spirituall songs, he caused it to be carried to this Church in *volo aureo*: where afterward, saith *Anastasius Bibliothec*: that the Lord vouchsafed to worke many miracles by this blessed Martyr. But heare the Author in his owne language.

In venerabili patriarcho (saith he) *Sacratissimum B. Georgij Martyris, idem sanctissimus Papa* [Pope Zacharie] *in capsula reconditum reperit caput, in qua & pectus inuomis pariter grecis literis exaratum, ipsum esse significantes. Qui sanctissimus Papa omnino hilaris & satisfactus, illico aggregato Romane urbis populo, cum hymnis et canticis spiritualibus, in venerabili diacono eius nominis, sua in hac Romana civitate, regione secunda ad vulum aureum, illud deduci fecit. Ubi inmensa miracula, & beneficia, omnipotens deus ad laudem nominis sui, per eundem sacratissimum Martyrem operari dignatur.*

In vita Zach.

Platina more briefly tels it thus, *Idem quoque basilicam B. Georgij in velabro condidit, eoque loci caput ipsius Sancti collocavit.*

In vita Zach.

I know indeed that the latter editions of this Author, reade it *Gregorij*, not *Georgij*: but questionlesse they are mis-printed: for in an old edition of this booke, printed at *Colen*, Anno 1529: and afterwards in that of *Lovaine*, corrected by *Onuphrius*, Anno 1572. it is *Beati Georgij*, as before we had it. A Church it seemes the title of some Roman Cardinal. *Onuphrius* in his booke of Popes and Cardinals, amongst those eightene *Diaconias*, which he saith were as ancient as Pope *Gregory* the first: remembreth *diaconiam S. Georgij in velabro*, in the eighteenth place. Which very well agreeth with that in *Anastasius* above mentioned, and also makes it eident, at the least in mine opinion, that this Pope *Zacharie* cannot properly be said to build this Church unto *Saint George*, as *Platina* affirms, but repaire it rather: However it hath of long time bene the title of a Roman Cardinal, as before I said. To take an instance, one or two, the history of the *Trent* Councill mentions one *Hieronymus Capiferreus*, Cardinal of *Saint Georges*, and not long since, if he continue not till now, *Iaques de Serra*, Lord high Treasurer of the Sec of *Rome*, was honoured also with this title, advanced unto

unto it on the seventeenth day of August, Anno 1611. under Paul the fifth. So to looke higher in the life of Alexander the sixth, we have there mention of one Raphael Cardinall of Saint Georges, Camerarius S. Ecclesia, High Chamberlaine of the State Ecclesiasticall. Pope Boniface the ninth, who first revived the Greeke Arts and Language in Rome and Italy, was sometimes honoured with this title. So also was Pope Martin of that name, the fifth, in whose election to the Popedome, the whole Councell of Constance, *nationum omnium et Cardinalium consensu*, did concurre unanimously. Of both which, see Platina, who calls this last, the Cardinall of Saint Georges, *ad velum aureum*, and not as elsewhere of some others, *de velo aureo*. Adde that in *Bibliotheca patrum*, Tom. 5. we have a tract *de Iubileo*, written by James, then Cardinall of Saint Georges: *Iacobi S. Georgij ad velum aureum Diaconi Cardinalis, de Iubileo, liber unus*, as the title tels us. Which James was nephew to Pope Boniface the eighth, by him advanced unto that office, in his first call of Cardinals, Anno 1295. So de la Bigne, the first Collector of those Volumes, out of an ancient Manuscript of Alphonso Chicaralli. I have the rather mentioned this James the Cardinall, because it is affirmed by Theodore Anselmini, above-mentioned, that hee once writ the history of Saint George the Martyr, in the Latine tongue. the originall whereof my Author saith, that himselfe hath scene carefully preserved in their Archiva, by the Canons of Saint Peters Church in Rome. Scrisse (saith he) *in elegantissimo stile latino, la vita de S. Georgio come ne nostra il libro, laquale li Reverendis. Signori Canonici di S. Pietro di Roma con molta stima conservano nel loro antichissimo Archivio*. And this the rather I beleeve, because this Theodore hath exemplified the very words wherewith the Cardinall concludes that history by him written, in this forme that followeth: *viz. Prefata itaque B. Georgij passiones, gesta ego Iacobus S. Georgij ad velum aureum diaconus Cardinalis &c. dei largitione, martyris opitulatione, devotoque obsequio executus sum, &c.* And as for that which is before reported of Saint Georges head, he doth not onely tell us what Pope Zacharie did in the translation there-

thereof to Saint *Georges* Church: but adds that hee him-
selfe out of some curiosity, had both seene and handled it,
and looked upon the Epitaph or scroll thereunto belong-
ing, and after laying all up safe in the chest or coffin where
before they were *ad tutam eorum custodiam, sigillum nostrum*
presato vase reverenter apponimus, he sealed it for the greater
safely, with his owne signet.

adit.

(10) Hitherto our enquiry hath beene made, in *Asia*,
and in *Europe* onely; we will now crosse over into *Africke*
that so it may appeare, that every part of the knowne world
(I meane knowne anciently) hath in it some memoriall of
our Saint and Martyr. In this we will content our selves
with *Alexandria*, the *Queene of Cities and Metropolis of*
Africa, as *George Sandis* calls her: where wee shall find an
ancient Temple dedicated to Saint *George*. For thus the
Letter of *John Comus*, the *Suffragan of Amba Gabriel*, Pa-
triarch of *Alexandria*, directed to Pope *Clement 8.* and da-
ted on the 28. of December, Anno 1593. *Tres Alexandriae*
sunt Ecclesia Catholica: una nomine principis Angelorum S. Mi-
chaelis; secunda S. Marci Evangelistae, ac tertia nomine Marty-
ris magni S. Georgii, extra urbem, ad litus maris falsi: et om-
nes ista Ecclesia indigent adificatione, vestitu et impensis paupe-
“*rum et egenorum.* There are (saith he) three Christian
“ Churches in *Alexandria*, Saint *Michaels* the Arch-angell,
“ Saint *Markes* the Evangelist; and thirdly, that of Saint
“ *George* the great Martyr, without the City, and nere un-
“ to the Sea; all which doe stand in need of reparation,
“ ornaments, and money, for the entertainment of the
poore. I know that Master *Sams. Purchas* doth account
this Letter, and the whole businesse handled by *Baronius*
in his *Corollarie, ad Tom. 6.* where this Letter is; to be for-
ged and counterfeit: as having in it, a submission of this
Patriarke and the Church of *Egypt*, to the See of *Rome*;
whereas indeed there was no such matter. But somewhat
surely there was in it, which might occasion such an Em-
bassie to *Rome*; and some dependance of the Christians of
“ this Country upon the Pope: It being noted by *G. Sandys*,
that

Pilgrimage l. 6.
cap 5. sect. 5.

Rel. of his join.
lib. 2 pag. 110.

D. Jacol. Ro l. 1.
cap. 5.

Philipp. 2.

V. chap. 4. sect. 2.

“that multitudes of late have bene drawne to receive the
 “Popish religion, especially in *Cairo*, (the Seate of the *Alexandrian* Patriarke of the *Copties*, or native Christians
 “of that country) by the industry of Fryers, having had the
 “Roman Liturgie sent them from *Rome*; together with the
 “Bible in the Arabicke language. As for the thing it selfe,
 it is affirmed by Master *Purchas*, that there are three christi-
 an Churches in *Alexandria*, which is enough to con-
 firme our purpose. The rather, since Doctor *Reynolds*
 makes no doubt but such a Church there was in *Alexan-*
dria: onely he saine would have it to be built in honour of
 the Arian *George*, not *George* the Martyr: and in the place,
 as he supposeth, where his most wretched body was con-
 sumed with fire. This he would gladly have, but for prooffe
 thereof, brings nothing but his owne conjecture; & *verisimile est*,
 that so it may be. If this be all, we answer, neither
 so, nor so: and then we say, as *Cicero* to *Antony*, *quid minus est, non dico oratorio, sed hominis, quam id obycere adversario, quod si ille verbo negarit, alterius progredi non possis*. A bare
 deniall were sufficient answer unto such an argument. But
 we say more, first negatively, that it is not evident that
George the Arian was burnt neere the shore, where this
 Temple stands; though true it be, his bones and ashes were
 all cast into the sea by the furious multitude. Next positive-
 ly, that this Church was built in memory of our Saint
George, as is apparant by the title of *Magnus Martyr*, given
 him in the Epistle above mentioned: which as I shewed be-
 fore, is frequently ascribed unto our Saint *George*; but to
 theirs it cannot. Other Churches there also are in *Africa*,
 dedicated to Saint *George*, of good antiquity, though of
 lesse note; as *viz.* that of *Cairo* in *Egypt*; & that of *Beddi*, in
 the Realm of *Ethiopia*. Of these I purpose to say nothing, nor
 of many other scattered up and downe in all parts of *Christendome*;
 of whose antiquitie and foudnation, I am not able to produce
 some certaine monument. My purpose onely is, to speake of
 such which are most ancient, built neerest to the time of our
 Martyrs death, and as for those which have bene consecrated
 to his memory, with us, in *England*; we shall speake hereafter.

(11) If

(11) If any thing may bee objected against ought that we have spoken in this present chapter, and the last, it is in likelihood, the case of *Faustus Rhegiensis*, and the *Pseudo-Martyr* in *Sulpitius Severus*: both which were held for Martyrs, although the one of them was a Theefe, and the other counted for an Hereticke. Of *Faustus Rhegiensis*, who in the opinion of the antient Church, was reckoned for a *Semi-Pelagian*; it is affirmed by Doctor *Abbotts*, afterwards Lord Bishop of *Salisbury*, that he had place in the *French Martyrologie*, a Festivall allotted to him on the 17. of January, and a Temple dedicated to him by the people of his owne city. *Immo et in Martyrologio Galicano inter Santos numeratum, eoque nomine, ab Ecclesia Rhegiensi, erecta nomine eius titulo insignita Basilica, et die festo. Jan. 17. honoratum, &c.* De veritate & grat. Ch. l. c. 1. It may bee hence objected, that all which we have spoken hitherto, is of little value: those honours having beene communicated even to Hereticke, such as *Saint George* is said to be, by Doctor *Reynolds*. To this we answer, first, that this was onely a particular Act of the nationall Church of *France*: their *Faustus* never being received generally, as *Saint George* was, in the Church-Catholique. And therefore it is said by my said Lord of *Salisbury*, that these honours were accumulated on him, *spectante orbe Christiano, tacente Rom. Ecclesia, contradicente nemine*: not by the approbation of the Church in generall; but onely a connivence at it, in regard of those of *France*. Secondly, that *Faustus*, though accounted for an Hereticke abroad, might yet be otherwise an honest and religious man, and so reputed in his owne citie, where afterwards hee had his Temple: For I have seene it somewhere cyted out of *Chrysostome*, *πικρὸν δὲ αἰρητικὸς πολλοὺς ἐστὶ καλῶν θείων βιβλίων*, that even an Hereticke may have a very faire and commendable conversation: And verily that such he was, *Sidonius Apollinaris* tells us, in his ninth Booke, and third Epistle, where he commends him both for eloquence and piety. See the Epistle, and the ninth of the same booke also. Last of all, *Faustus* was not such an Hereticke, that his memoriall should

should be blasted for it, in all generations. Not such an Heretike, as aymed at the foundation of the Faith, as did the Arian; nor such, as overthrew the vertue of Gods grace; as did *Pelagius*. Onely he is accused, that undertaking to confute the writings of *Pelagius*; he did not runne a courte quite contrary to the other; but in some tollerable manner, and in some points of lesse consequence; did seeme to trench upon his tenets. Where on the other side, the *Alexandrian George*, whom they would gladly thrust upon us for a Saint; was by profession, an Arian, one that denyed a principle of the christian Faith, and to promote that damnable and wretched heresie, became a bloody and tyrannicall persecutor of the Church of God.

Second Sunday in Lent.

(12) As for the *Pseudo-Martyr* in *Sulp. Severus*, hee is by Doctor *Boys*, brought in, to prove against the Papists, how much they have abused themselves and all the Church, in canonizing those for Saints, who could bee no better then diuels. And in the next words, *the Papists adore others who were neither Saints in Heaven, nor men on earth*, as Saint *Christopher*, Saint *George*, &c. The cases here are Parallell; but sure it were a taske too weighty, either for him, or any other, to prove this *Pseudo-Martyr* to have bene canonized a Saint; or that he was reputed one, in the opinion of the Church. All which *Sulpitius* doth report is this; Not farre from *Tours*, wherof Saint *Martyn* then was Bishop, there was a little Oratorie much frequented by the common people, upon opinion that some holy Martyr had bene there buried. Saint *Martyn* who suspected presently that there was some Imposture in it, repaires unto the Chappell: and calling upon God to manifest the truth, a certaine shape passed by them, who confessed that he was once a Thiefe, but by the simple people reckoned as a Martyr; there being nothing in his life or death, to merit that opinion. *Ille autem nomen edidit, de crimine confessor, latronem se fuisse, ob scelera percussus, vulgi errore celebratum, sibi nihil cum Martyribus commune esse, cum illos gloria, se poena retineret.* This is the whole: and then a few
poore

Sulpit. Sever. in vit. S. Martini lib. 1.

poore simple people, must be reputed for the Church in generall, or else this inference is nothing to the purpose. Lesse that of *Papists*, which the Doctor speakes of in that place and passage. For if he passe not for a Saint, or if the Church may be condemned for so accounting him, because a Millenarian: how many of the antient Fathers must be needs excluded.

(13) There is a rule in *Lerinensis*, that that is to be counted true in the Church Catholike, which hath beene so beleevd by all sorts of men, in all times, and in all places. *In Ecclesia Catholica illud magnopere curandum est, ut teneamus id, quod ab omnibus, quod semper, quod ubique, creditum est.* ^{Advers. her. cap. 3.} Vnlesse we can apply this rule unto the businesse now in hand; it is not our desire, that any man should thinke Saint *George* to be a Martyr. And first, if we consult the testimonies of all sorts of men, wee finde Saint *George* to be thus reckoned, both by Turkes (as in the next Chapter) and by Christians, by the West Churches, and the Easterne; by Papists, and by Protestants; by Princes, Prelates, and their people; by Writers antient and by moderne: If we expect the generall consent herein, of all the times and ages, since his death and martyrdome, we have already made it plaine by way of a Chronologie, that there hath beene no age, no not that *Seculum infelix*, as it is called by *Bellarmino*; in which we have not plentifull assurance of our cause. And for the close of all, looke into all parts of the world, and tell me which of all the three, hath not afforded honour to him as an holy Martyr. His name commemorated in the Martyrologes of *Rome*, and *Greece*, his Reliques revered in *Spaine*, *Constantinople*, *France* and *Germany*: Temples erected to his honour, in *Rome*, *Thrace*, *Ramula*, *Diospolis*, *Alexandria*, *Caire*, and *Ethiopia*, and in other places; by Prelates, Popes, and Emperours. Temples in *Asia*, *Europe*, and in *Africa*? And in the principall Cities also of the East, and West, and Southerne parts of the whole world? Then certainly we may affirme of our *S. George*, as the Historians did of *Pompey*; *Quot partes terrarum sunt, tot Patereul. l. 2.*
R fecit

De Idol. Rom.
l. 1. c. 5. § 6. 22.

fecit monumenta victoria sua. So then, the storie of Saint George, and the opinion of his being Martyr, having been entertained by all sorts of men, in all the ages of the Church, and all the quarters of the world: we may maintain according to the rule of *Erasmus*, that therefore it is to be counted true, without more disputing. The one affirmed by Doctor *Reynolds*, *Georgius, quem Orientalis & Occidentalis ecclesia pro martyre colit*; and in another place, *universalem ecclesiam, hoc est, Orientalem & Occidentalem, Georgium pro Martyre coluisse*: out of which one so granted, we will without demanding leave, conclude the other.



CHAP.



CHAP. VII.

(1) *Saint George how hee became to be accounted the chiefe Saint of Souldiers.* (2) *Saint George when first esteemed a chiefe Patron of Christianity.* (3) *The expedition of the Western Princes to the Holy Land.* (4) *The story of the succours brought unto their Army by Saint George.* (5) *Two other apparitions of that Saint to the Christian armies.* (6) *The Probability of the former miracle, disputed.* (7) *An essay of the famous battaile of Antiochia, by way of Poeme.* (8) *Saint George, the most generally received Saint in the Church Christian.* (9) *And of great fame among the Turkes.*

(1)



hitherto have wee spoken of Saint George, according as hee is esteemed, and honoured as a Saint, in the generall opinion of the Christian world: and of the publicke honors done unto him, in the Church of God, the ground and pillar of truth, as the Apostle calls it: Our method now doth leade us on, to marshall in those honours, which have beene also done unto him, by the Kings and Princes of the Earth: that so unto the testimony and suffrage of the Church, wee may adde also the full authority and power of the civill Magistrate. But since the honours done by them unto Saint George, consider him, some of them as a Saint in generall; some as a principall Patron of the affaires of Christendome, and others, as the Tutelary Saint or Guardian of military men: we must in brieve declare the reason, why he was made the Tutelary Saint of Souldiers, and at what time hee first began to be

accounted, so principall a Patron of Christianity, before we can descend unto particulars. And first, if wee demand how our Saint *George* became to bee accounted the chiefe Saint of Souldiers: wee answer, that hee was himselfe a Souldier of chiefe ranke and quality, and therefore, in the superstitious times before us, conceived to be most worthy to countenance that calling. For which cause also, it pleased the Church of *Rome*, who then did what she listed, to joyne with him in commission, although perhaps not with equall power, *S. Maurice*, and *S. Sebastian*: which

Maurice and *Sebastian* also were both Souldiers of the same time with our Saint *George*, and both of eminent place in their severall armies: *Mauricius* being one of the chieftaines of the *Theban Legion*, slaughtred by *Maximinianus*, in his expedition towards Brittain; *Sebastian* a Commander of the first ranke, [*Princeps primae cohortis*] under *Diocletian*. So witnesseth *Baronius* out of the *Roman Ceremoniall de Divinis Officiis*; *Romanam ipsam Ecclesiam ad expugnandos fidei hostes, hos praecipue Martyres invocare consuevisse, Mauricium, Sebastianum, & Georgium*. That which *Baronius* meanes, I take it, is the antient ceremony, used at the dubbing of a Knight, ad armandum Ecclesiae defensorem, vel alium militem, in the Church of *Rome*, according to the forme prescribed in the *Ordo Romanus*, extant in the 8. Tome of the *Bibliotheca Patrum*, Printed ad *Colen*. p. 48 I. writ, as it is conjectured in the 8. Centurie. Where amongst many other prayers, there occurs this that followeth, immediatly upon the buckling on of the sheild, viz. *Domine Deus qui conseris bella, et adjutor et protector es omnium in the sperantium, respice propitiis invocationem nostram, et per merita Sanctorum tuorum Martyrum et Militum, Mauricii, Sebastiani, Georgii, presta huic viro victoriam de hostibus, et salva eum tuo gratuito munere, &c.* The whole forme extant in that *Ordo Romanus*, which *Baronius* mentions: where we may see, that these three Martyrs, are invocated to this purpose, not because *Martyrs* alone, but because *Milites*. This as it was the reason why they were first selected, to take upon them the defence of military men: so it occasioned that Saint *George*, being chiefe upon the

Rom. Mar. Sept.
22. & Jan. 20

Annot. in Rom.
Mar. 23. Apr.

the Earth, in birth, and honours, was also generally reckoned by the men of Warre, to be of greater power, than either of the other, and thereupon more generally prayed unto. Nay it appeares in an old French Ceremoniall, cited by Master *Selden* (for I am willing to acknowledge by whom I profit,) that the order of Knight-hood, was both demanded and given antiently in that Kingdome, in the name of God and Saint *George* onely: no other ceremony being used, but that the party to bee dubbed, being strooke thrice upon the shoulder with a naked sword, For saith the forme, when an Esquire of good both merit and estate, desireth to be made a Knight, hee ought first to acquaint his Generall, or any other valiant Knight with his intent And then it followeth. *Alors doit venir devant luy*, [the Knight or Generall] *et demander, Seigneur, au nom de Dieu & de Saint George, donnez moy l'Ordre: et le dict de Chevalier ou Chef de Guerre, doit tirer l'Espée nue vers lo dict demandeur, et doit dire en frappant trois fois sur iceluy, Je te fais Chevalier, au nom de Dieu & de Monseigneur Saint George, pour la Foy et Justice loyalment garder, et l'Eglise, Femmes-vefues, et Orphelins defender.* Hence, is it, and upon such grounds as these that the Poet *Mantuan* calls him the *Mars* of Christians: *Mars*, being at the first some notable man of warre himselfe, and afterwards the God of Souldiers, in the opinion of the Gentiles; as was Saint *George* the Tutelarie Saint of Souldiers, in the opinion also of some Christians.

Rom. Mar. Sept.
21. & Jan. 30

ad

way

*Ut Martem Latini, sic nos, te Divo Georgi,
Nunc colimus.*

As Rome did *Mars*; so wee
Saint *George*, doe honour thee.

R 3

And

And in another place.

*Inclyte Bellorum rector, quem nostra Inventus
Pro Maurice colit.*

Thou famous President of Wars,
Whom we adore instead of *Mars*.

(2) Nor was *S. George* onely reckoned as a chiefe Saint of Souldiers; but after, and before, the English tooke him to themselves, esteemed a principall patron of the affaires of Christendome. For, as before I noted, the Christians used to call upon him (being so lessoned by their superstitious teachers) as an advocate of victory: and did implore his helpe, *Ad expugnandas fidei hostes*, in all their Warres against the enemies of our Religion; as they did also pray unto *S. Maurice*, and *S. Sebastian*, though not so generally. Hence is it that *S. Marke*, *S. James*, *S. Davis*, *S. Andrew*, and the rest, being once chosen the Protectors of particular States and Countries, were never importuned to take upon them the tuition, and defence of any others. It may bee, they were fastned unto those employments, as once the Tyrians chained the statua of *Hercules*, their especial Guardian, to their Altars: for feare he might be wonne to take part against them, and give succour to their enemies. But of Saint *George*, we finde not any such sufficient bond, by which he is obliged either unto particular places, or designs: as one whom they thought good to leave at large, that so hee might the better succour the afflicted parts of Christendome. For which cause, howsoever in the latter dayes hee was conceived, to bee a speciall fautor of the English: yet have the Georgians and the Genoese, & as I take it the Greeke Emperours alwaies esteemed him as their Patron; and by the Russian and German Emperours, he hath beene made Protectour also of their Souldiers, and their Military orders, of which more hereafter. How, and on

P. Chap. 7

on what occasion, he came to have the generall Patronage of Christianity conferred upon him, at the least as I conceive it, I am next to shew : first making roome for that which followes, by a short, but necessaric digression.

(3) After the yeere 600. the affaires of Christendome began in all places to decline : the Westerne parts beginning to be over-spread by superstition ; the Easterne made a prey unto the Saracens, who in their Conquests laboured what they could to advance the sect of *Mahomet*. By this meanes, as they enlarged their Empire ; so did they also propagate the infinite impieties of that Impostour : whole Irreligion had the fortune, not onely to be entertained by those poore wretches, whom the Saracens had conquered : but also to inveigle them, by whom they were subdued. For when the Turkes, under the conduct of *Tangroshipis*, had made themselves masters of the Persian Empire ; then in possession of the Saracens : they tooke upon them presently the Law of that seducer ; as if Mahometanisme had bene annexed inseparably unto the Diademe. Proud of this victory, and little able to containe their active spirits in an obedient Peace at home ; they were employed in severall Armies, and to severall purposes : one of them, under *Carlu-Moses*, who turned his forces on the Christian Empire ; the other under *Ducut* and *Melech*, two kinsmen of the Persian Sultan, who bent their strength against the Saracens of Syria, and *Damascus*. In this designe, the issue proved so answerable to their hopes, that quickly they became possessed of almost all *Armenia*, *Media*, and the *Lesser Asia*, inhabited in most parts of them then by Christians : as of all *Syria*, the *Holy Land*, and therein of *Hierusalem*. So that in all the East, the Gospell of our Saviour was either utterly extinguished ; or his name celebrated onely in obscure and private places : Religion being in this state, the Christian Princes of the West, most of them then in peace and amity with one another, jointly and joyfully resolve upon the freeing of the miserable East, from thralldome. Perswaded there-

unto, piously, by a Reverent Hermit, whose name was *Peter*, who had beene witness of those miseries which the Christians there endured: and cunningly by *Urban*, of that name the second, Pope of *Rome*; who by employing such and so many Princes in those remote Countries, fore-saw a way to bring the Roman Prelates to their so-much-expecte greatnesse. The Princes of most note which put themselves into the action, were *Robert* Duke of Normandy, brother to *William Rufus* King of England; *Hugh* brother to the King of France; *Godfric of Bouillon* Duke of Lorreine, with his two brethren *Baldwin*, and *Eustace*; *Tancred*, and *Beomond*, two noble Normans of the Kingdome of Naples: and he which for his spirit and magnanimity, might have been reckoned with the first; *Ademar* Bishop of *La Puy en Velay*, a little territory neere unto Auvergne in France, the Popes Legate. The Army which attended them, amounted to no lesse than 300000, fighting men, the time of this their expedition, Anno 1096. or thereabouts: their fortune so succesfull, that they expelled the Turks out of all *Asia* the *Lesse*; compelling them into the Easterne parts of their dominions. Having no enemy at their backs, they passed the streights of *Taurus*: and entring into *Syria* which they quickly mastered; they sate them downe at last, before the famous City of *Antiochia*. A place of chiefe importance for the assurance of their new conquest; and therefore very much desired.

(4) This famous City after a long and painefull siege, was at last rendred to them: and the defence thereof, together with a large and spacious territory, committed to Prince *Beomond*. But as they rested here, for the refreshing of their troopes, extremely weakned in that tedious and lingring Leaguer; they were themselves besieged by an huge multitude of enemies: who though they came too late to raise the seige; were yet perswaded, that they came time enough to redeeme the Towne. This seige they kept so streight, that they within, not looking to be so invested; became in short space utterly disheartned: their store of corne, consumed,

med, their horses dying every day for want of fodder; themselves continually diminished, and forespent, by want and sickness. No other means of safety left, they are resolved to put it all upon the fortune of a Battaille: which Battaille had they lost, there had been then an end of all their undertakings. But out they must; a few weak men, against a multitude of able Souldiers, well-horsed, and full of lusty spirits. Suppose the battailles joyned, and we will tell the rest out of *Robertus Monachus* a Benedictine of the Monastery of *Rhemes*, who flourished in the yeere 1120. and wrote the story of this warre. *Dum sic certatur* (saith hee) *& tam longi certaminis prolixitas nostros fatigabat, nec numerus hostium videretur decrecere, Albatorum militum innumerabilis exercitus visus est de montibus descendere, quorum Signifer et Duces esse dicuntur, Georgius, Mauritius, Demetrius: quos ut primum vidit Podiensis Episcopus, exclamavit magna voce, dicens, O milites ecce vobis venit auxilium, quod promissit Deus, &c.* Our Souldiers being wearied, with the long continuance of the Battaille, and seeing that the number of enemies decreased not, began to faint: when suddainly an infinite number of Heavenly Souldiers, all in white descended from the Mountaines; the Standard-bearer and leaders of them, being Saint George, Saint Maurice, and Saint Demetrius. Which when the Bishop of *La Pny*, (and not of *Podis* as it is commonly translated) first beheld; hee cryed aloud unto his troopes, These are (saith hee) the succours, which in the name of God, I promised to you. The issue of the miracle was this, that presently the enemies did turne their backs, and lost the field: there being slaine upon the place, and in the chase, 100000. horse, besides foot innumerable; and in their trenches, such infinite store of victuals and munition found, that served not onely to refresh the wearied Christians, but to confound the enemy. This memorable Field, is generally reported to be fought, upon Saint *Peters* eve, Anno 1098.

*De Chr. princip.
bello &c. l. 7*

(5) This

Hist Lombard,
in Georgio:

(5) This, if we were assured of it, were of it selfe enough for euer to entitle our *Saint George* (but in a second place) unto the generall patronage of Christianitie: and what may be conceived hereof, we shall see hereafter. In the meane time, I will relate some other passages of the same nature, which I have met with in my Authors. One in *laobnu de Uragine*, by him borrowed out of the *Chronicles of Antiochia*, and is this that followeth. *Legitur in historia Antiochena, quod cum Christiani pergerent ad obsidendam Hierusalem, quidam Iuuenis speciosissimus apparuit sacerdoti cuidam, qui S. Georgium duces Christi se esse dicens, manuit ut eius reliquias secum in Hierusalem deportarent, & ipse cum eis esset. Cum autem Hierusalem obsidissent, & Saracenis resistens ibi per scalas ascendere non auderent, B. Georgium in tunicis albis induant, & cruce rubra insignitus apparuit, inuenuit ut post se securus ascenderent & ciuitatem obsiderent. Qui ut hoc animati, vocatam super-*
erunt et Saracenos occidere. We reade (saith he) in the *Chronicles of Antioch*, that as the christian army marched unto *Hierusalem*, a beautifull young man appeared unto a certaine Priest, saying that he was *George*, one of the Captaines of *Christ Iesus*, and telling him withall, what it they tooke along his Reliques with them: they should not doubt of his assistance. After, when now they had besieged the Towne, and that none of them durst attempt to scale the wals, *Saint George* armed all in white, and a red crosse upon his breast appeared unto them bidding them lay aside all feare, and follow him, which doing, they possesse the towne, and put the foe unto the sword. So he, and we may so farre trust him, that hee invented not this storie, but onely tooke it as he found it in the *Chronicles of Antiochia*: which, of what credit and authoritie they were, I am not able to determine. There is a third apparition of this *Saint* to the Christian armies, mentioned in an Appendix unto *Radevisius*, in a description of the Emperour *Fredrickes* expedition into the East. Where wee are told, that as they were at *Femininum*, not far from *Laodicea*, this memorable accident did befall them. *S. Georgius eodem die, sicut*

Apud Baron. in
Anna 1190. n. 9.

et prius, quasdam acies nostras a Ludovico de Hessestein, visus est procedere, impendens auxilium exercitui nostro. Saint George, " (saith he) was seene that day, as he had done the like before, to march before those troupes which were conducted by Lewis of Hessestein, reaching eut succours to our armie. He proves this passage, first by the testimony of Hessestein himselfe, who both before the Emperour, and all the armie, solemnly did avow it, *sub iure iurando et religione peregrinationis*; and took it both upon his oath, and merit of his pilgrimage. Secondly, by the confession of the Turkes themselves; who affirmed unto them, *se quasdam acies vidisse candidis amictibus vestibus, et equis albis*; that they then saw some forces on the Christian side, all clad in white, and mounted upon horses of the same colour. Both these, as they in time came after Mouke Robertus, so they may seeme, in case the stories bee not true, to derive themselves from him, or to be deceived together, by the relations of such soldiers, who had told it to them: and therefore whatsoever may be said, for or against the historie in Robertus, serves for them also. Add yet a fourth, but first in time, related by a namelesse Author, who lived about the yeer 1106. & writ the actions of the *Franch Gesta Francorum*, in the holy land. Which is, that at the first battaile fought betwixe Salyman the Turke, and the Christian Princes, Saint George accompanied with Demetrius, did for three dayes together, chase the Turkes, and utterly destroy them. *Relatum est postea a quibusdam quia duos equos in albis vestibus, super equos albos sedentes, Turcos per triduum persequerentur, dicentes unum fuisse Georgium, alterum vero Demetrium, martyres gloriosos.*

(6) Now as for that which is related to us, by Robertus, or Roperus, as some call him; and for his storie of the succours, brought unto the Christian armie by Saint George, it may be argued on both sides, and pleaded thus. First, on the negative, that Williams of Tyre, a learned man, and a good Historian, who lived about the yeere 1180. and wrote at large the story of the holy warres: in the description of this battaile, tels us no such matter. Onely we finde, that at the
joyning

joyning of the armies, it pleased the Lord to raine a sweet and gracious dew upon the Christians: by which, their horses and themselves were very much refreshed. Next in the maintenance thereof, it may be urged and pressed as possible, yea and as probable also, by divers arguments. As first, that *Tyrius* in his silence, is not to be alledged against another's *affirmatio*; and that, though silent in the present, hee doth in other places make good mention of that miraculous assistance, which God sometimes vouchsafed the Christians in this warre. Particularly, that when they lay before the Towne of *Antioch*, and sent some troupes abroad for forrage, 700. of them put an huge multitude of the enemies unto the sword, their handfull seeming to the foe, to be a large and gallant army. *Factum est divinitus* (saith he) *ut nostri qui vix essent. septingenta, infinita millia viderentur.* He tels us also, that Prince *Godfrey* and the rest, erected *Lydda*, famous for Saint *Georges* Tombe, unto the dignity of an Episcopall See: *Primitias laborum suorum, cum omni devotione, egregie martyri dedicantes,* so consecrating with all due devotion, the first fruits of their labours, to that glorious Martyr. Which pious act of theirs, might have perhaps some reference to that assistance, which before hee brought them: as also might their calling of the Tower of the *two Sisters*, in the Citie of *Antiochia*, by the name of Saint *Georges* Tower, mentioned in the Turkish History. *William* of *Malmesbury*, who lived about the same time with *Ro. Monachus*; And I perswade my selfe had never seene this Story of the holy Warres, but learnt it rather from some who had commanded in that service: relateth also the same passage. For speaking of that slaughter, which beyond hope the Christian Army made of those that fought against them; he goes thus forwards. *Persuadebantque sibi videre antiquos martyres, qui olim milites fuissent, quique mortis prope parassent vita premia; Georgium dico & Demetrium* (this *Demetrius* was *Proconsul* under *Maximian*, by whom at last he was made a Martyr) *vexillis levatis à partibus montanis accurrere: Iacula, in hostes, in se, auxilium vibrantes.* "They verily beleueed (saith he) that they beheld those ancient

Lib. 5 cap. 2.

Lib 7. cap. 22.

De gest. Angl.
Regl. 4.

" ancient Martyrs, which had once beene Souldiers, and
 " were now possessed of glory, *George viz. and Demetrius,*
 " to hasten from the Mountaines with displayed ensignes;
 " casting their darts against the enemy, and succouring the
 " Christians. Nor doth hee onely tell the story, but doth
 justify the truth of it; and prove the possibilitie. *Nec diffiden-*
dum est affuisse martyres Christianis, sicut quondam angelos
Macchabais, simili dumtaxat causa pugnauimus. For why (saith
 " he) might not God send his Saints to assist the Christians,
 " as once hee sent his Angell to assist the *Macchabees*;
 " both fighting in the same quarrell? Doubtlesse the arme
 of God is never shortened, nor is his love unto the
 Christians, and his care of them, lesse than it was to them
 of Iewrie. That God which by an Angell destroyed that
 infinite Host of 100085. men, which belieged *Hierusalem*;
 and by a noyse of Horse and Chariots in the Ayre, did
 raise another: might not he also doe as much in the de-
 fence of those, who fought against the enemies of their
 Redeemer? This might I say bee urged; to prove the
 probabilitie of that storie related in *Robertus*; if any would
 assume unto himselfe the office of a Proctour in it, which
 I will not. Let it suffice, that on this ground, the Christi-
 an world being in those times thoroughly possessed with the
 truth of it, Saint *George* became to be accounted a chiefe
 Patron of the affaires of Christendome; which was the mat-
 ter to be shewed.

(7) If any shall conceive these stories of the apparitions
 of Saint *George*, rather to bee Poeticall than [Historicall,
 I will not much contend with him. What may be thought
 touching the apparition of the Saints departed, we shall see
 hereafter. But for the present, though I determine not;
 that it is simply Poeticall; yet certainly I dare resolve it
 to be such, as may bee made the ground of an excellent
 Poeme: if any darling of the Muses would vouchsafe
 to undertake it; *Cui mens diuinior atque os magna locu-*
turum, For my part, rather to leade the way to others;
 than out of any hope to prove happy in this kinde my
 selfe;

felfe, I will make bold to venture on it, by way of try-
all, and essay: *Tanquam si placet hic impetius*, as hee in
Petromus.

The battailes ready were to ioyne, when loe
Lord Godfrey eager to assaile the foe,
"Cheeres up his men. My valiant host, said he,
"Which haue thus long beene wed to victory;
"Be not this day diuorc'd. Maintaine your right
"Got in so faire a loue, by this dayes fight.
"A day which if we win, we may secur'd
"From further Riuals, rest our sekues assur'd.
"Nor shall the haughty Persian ever dare
"To court her favours, or hereafter care
"How to disturbe us more: instructed right
"That we preuaile, as often as we fight.
"These forces overthrowne, and what are they
"Poore heartlesse men, borne onely to obey:
"Mistred in haste, neuer before in field,
"And brought of purpose, not to fight, but yeeld:
"These overthrowne, the way will open be,
"As well for us to win, as them to flee.
"Nothing to stay our march, till we see downe
"With a ll our troupes, before the Holy Towne:
"And then, how poor their sorts, how weak their powrs,
"To hinder, that the conquest be not ours.
"Hierusalem, the beauty of the East,
"More then all earthly habitations, blest;
"In thy dread Lord: how happy shall we bee
"When in thy glorious freedome we shall see,
"Where our Redeemer preach'd, and where he died;
"Where last he sapt, and where his cause was tried.

"Or

" Or see the Garden where he was bestrai'd;
 " Or view the place in which the Lord was laid.
 " Where we may see the Tropheies of our God;
 " And kisse the sacred pavements where he trod.
 " Thrice happy soules are we, whom he hath chose
 " To free those honour'd places from his foes:
 " From them, which with unhallowed hands have made
 " A gaine of Godlinesse; his tomb, a trade:
 " And eyther force the pious soule away,
 " Or sell him his devotions, make him pay.
 " This is the cause, Christs cause; for which from farre
 " We tooke the Crosse, and undertooke the warre.
 " He leads us on, and he desires no more
 " But we would doe as we have done before:
 " That we would conquer still; which never yet
 " Knew what it was to flie, or to submit,
 " Advance then, be as forword to subdue
 " His foes, for him; as he to die for you.
 This said, the holy army kneeling downe,
 With hands rear'd up; besought the Lord to crowne
 The action with successe, to shew his might
 In them, whose greatest strength was will to fight.
 When straight a precious dew falls from above,
 A timely signe of Gods regardfull love;
 Upon the Host: which ready was before
 To faint for drought, and now had moysture store.
 " Refresh with this, they cry amaine; why thus
 " Doe we permit those dogs to barke at us?
 " Why stand we still? Why make we not our way
 " Upon the bellies of our foes, say they?
 And saying so, as if anew inspired
 With heavenly vigour, never to be tyred

In

In length of fight, upon their foes they run :
 Each man an armie, in himselfe. Begun
 Is now the deadly mixture: brest to brest,
 The armies meet, and crest oppos'd to crest:
 As when two Rammes encounter on the Downes,
 Both fierce, and iealous both; their horned crownes
 They rudely mingle, and full fraught with ire,
 Each strives to make the other to retire :
 So they, thus met, and iustling face to face,
 Each seekes to force the other from his place.
 Oh who can tell the horror of that day;
 The groanes, the deaths, the flights, the disaray
 Of either part: each in their turnes, opprest;
 Both reinforc'd, when they expected least.
 The Christians angry, that they now should finde
 Resistance; which did elswhere, like the winde,
 Sweepe all before them: stomach'd it the more,
 And prest upon them harder then before.
 See how Duke Robert, with his English bands,
 Even in the front of his Battallion stands :
 Grasping a Sword well tryed in many a iarre,
 And layes about him like the God of warre.
 More deaths he gives than stroakes; and yet his blowes
 Fall thicke, like stormes of haile upon his foes.
 How happy had he beeme, if fighting thus,
 He had there dyed; and not return'd to us.
 See yonder, where Lord Godfrey roaves about
 In plates of seaven-fold steele, well arm'd throughout.
 The soule of all the Campe; disper sing aide
 To all whose hearts were faint, or thoughts dismaid.
 What should I speake of noble Tancred's deeds;
 Of Eustace, Baldwin: or who both exceeds,

of

Of warlike Bohemund; well knowne in field,
 And skill'd in all things, but to flie, and yeeld:
 Or what of Ademarc, whose onely words
 (His words were prayers) did more, than they with swords
 These raging thus, and every where the Plaine
 Cover'd with blond, and heages of Pagans flaine:
 Behold a fresh supply of Turkes, unscene,
 Vntouch't as yet; come fiercely rushing in.
 And as a Reaper in a field well growne,
 Deth with his hook; so they with swords, cut downe
 All those which durst withstand: and so restore
 The fury of the day, even spent before.
 By this, the Christians weary waxt, and gan
 Full of despaire to breake their ranks: each man
 Shifting to save himselfe, not thinking so
 To make the whole a prey unto the foe,
 Nor could their noble Leaders make them stay
 The hazard of the Warre.
 Which spied, the Pagans made a hideous sound;
 " And cried, downe with thē, down unto the ground.
 " The day is ours: let us pursue the chase,
 " And spare no more the noble, than the base.
 There is a place, but farre above the skie,
 A place beyond all place; which mortall eye
 Never yet saw. A City all of gold,
 The walles of stoncs most pretious to behold.
 The gates of pearle, each gate an entire masse:
 The streets of Chrystill, and transparant glasse.
 Where neither Sunne nor Moone doth shine: yet light
 Perpetuall there, a day without a night.
 Which, durst I be so bold, I might well call
 The Court of God, the King of Heavens White-Hall.
 S There

There doth the Iudge of all the world, possesse
 His glorious throne in endlesse happinesse.
 His Saines and Angels, all, with one accord
 Chaunting the praises of the living Lord.
 Which, with eternall peace and comforts blest,
 Know but one ioy; yet are of all possess'd.
 And standing all before his presence, bee
 Equall in grace, though differing in degree.
 Here, all his Court about him, leaning on
 His dreadfull Scepter, in an higher throne
 Than all the rest: darknes his secret place,
 And watry Cloudes hiding his glorious face;
 He spake unto them thus. And as he spake,
 He made th'earth tremble, & the mountaines quake:
 His nostrhills smoake; and thundring in his ire,
 Came from his mouth, hailestones and coales of fire.
 " See how (quoth he) the faithlesse folke begin
 " To advance their heads, as if they meant to win
 " The day, in spight of heaven: and would not know
 " That we, above, dispose of things below.
 " But sooner shall the Sunne forgoe his light,
 " And burie all the world in endlesse night:
 " Sooner the beauties of the earth shall wither,
 " And Parchment-like the Spheres rowl'd up together:
 " Than I will faile my people, or permit
 " Their foes to spoyle them, till they me forget:
 " Till they forget that God, who loves them best,
 " And wallow in these finnes, I so detest.
 " This I have said, and if I say the word,
 " It is for ever said: I am the Lord.
 " Goe then, prepare your selves, all you that were
 " Souldiers beneath, and now are sainted here:

"Goe succour your allies; that they may say

"You can as well fight, when they need, as pray.

"My word, you know, would bring them all to ground:

"Or by mine Angels, I could soone confound

"Them, and their pride at once; were they farre more

"Than starres in heaven, or sands upon the shore.

"But this my pleasure is, this my decree:

"Yours be the service, mine the honour bee.

This said, the heavenly armies low inclin'd
At their Creators feet: and those assign'd
To this imployment, swifly posted thence.

"The Saints chiefe vertue is obedience.

Behind they quickly left the CrySTALLINE;

And the eight Sphere, where the fix'd starres doe shine:

The severall orbes, in which the Planets move;

And in unequal courses, equall prove.

The Heavens thus past, and spreading all abroad,

Vpon the wings of the swift windes they rode:

And gliding through the yeelding ayre; did light

Vpon a Mountaine neere unto the fight:

There they dispos'd their ranks. Mauritius lead

The Theban Legion, all at once made dead;

Of which, himselfe the chiefe: Demetrius, those

Who to great office and preferment rose.

The rest, of common quality, by loe

Fell to Sebastian, who refus'd them not.

But yet the Chiefe, with supreme power possess'd,

Was wanting; he that should command the rest:

Till by the common suffrage of them all,

They chose Saine George to be their Generall:

Saint George in seates of warre exactly tried,

Who liv'd a Souldier, and a Martyr died:

A blessed Saint, that lost, and suffered more;
 Than almost all the rest that went before.
 Things ordered thus, the Heavenly Souldiers flie,
 Swifter than thoughts upon the Enemie.
 And brandishing their flaming swords, make way
 For the damn'd soules, to leave their walles of clay.
 So fast they fell, that wearied Charon roo'd
 For helpe, to waft them o're the Stygian foord.
 And Pluto fear'd, their numbers were so great,
 They came to dispossesse him of his seate.
 In which distrust he rung the Larum-bell;
 Never before afraid to lose his Hell.
 Amaz'd the Persians stood, to see their men
 Fall downe in heapes, there where no eye could ken
 An enemy at hand: for well they knew
 The Christians either fled, or backwards drew.
 As Niobe, a fruitfull mother late,
 When she beheld her sonnes untimely fate;
 And viewed their wounds, and heard the bow strings
 Yet could not see from whence the mischief came:
 Stiffe with amazement, stood astonish'd; and
 Dumb, still a marble, in that posture stand:
 So they confounded stood; except, that none
 So happy was, as to be made a stone.
 Their ranks are broke, their Chieftaines slaughtered
 But how, or by what hand, they could not see. (bee;
 Meane while th' Almighty from above the skye,
 Vpon the Earth bent downe his gracious eye:
 And saw his sacred troopes, now ready bent
 To execute their Soveraigne Lords intent.
 „ Which seeme, he Michael call'd. Michael, said hee
 „ Thou know'st how I committed unto thee

„ The

„ The safety of my stocke ; next under him,
 „ Who with his precious blood did it redeeme.
 „ How I elected thee, this stile to have,
 „ The Angell Guardian of the Church : and gave
 „ Thee, power above the rest, my Lambs to keepe,
 „ And cast the Dragon downe into the deepe.
 „ Goe thou unto the Christian host ; take thence
 „ That cloud of flesh, with which their mortall sense
 „ Is darkened and obscur'd ; that so they may
 „ Behold the glorious wonders of this day :
 „ And for a space, the light of Heaven sustaine ;
 „ And see my Saints, and view my armies, plainc:
 At his Creatours feet, with reverence due
 The Angell bowed : and swift as lightning flew
 To doe the businesse by his Lord assign'd ;
 Spreading his golden feathers to the wind.
 Approaching neere the host, he straight fulfill'd
 His Makers pleasure : as the Lord had will'd,
 He did away the clouds which dimm'd their sight,
 And let them see the heavenly armies fight
 In their defence : and his dispatch so done,
 He fix'd his wings, and stood a looker on.
 By this, the almost vanquish'd Christians heard
 A tumult in the adverse host : yet fear'd
 To turne againe, or learne what it might meane,
 Vntill the dreadfull noise grew more extreme.
 At last they made a stand, and fac'd about,
 And saw the Pagan army all in rout :
 Their troopes dispers'd, their colours fall to ground,
 And with dead bulks the fields all cover'd round.
 And first they thought some former strife renew'd
 Had made their hands with their owne blood embrew'd :

Or that they saw the Christian troopes recoyle,
 And thought them lost, and quarrell'd for the spoyle;
 Thus they, for how could mortall man suppose,
 That God had arm'd his Saints, against his foes!
 When suddainly, their fancies thus perplex;
 Appears a Comment which explain'd the Text:
 Their eyes, but how they knew not, opened were;
 Their sight before obscur'd, was now growne cleere:
 So cleere and piercing, that they durst abide
 To brave the Sunne in his full height of pride;
 And saw, at noone, the starres where fixt they be,
 As if their eyes had brighter beames, than he.
 Lifting their pious heads up to the skie,
 As men amaz'd to see the orbes so nie;
 They straight espied, what least they thought to finde,
 The glorious Angell hovering in the wind.
 And not farre off, the Saints, those blessed sprights,
 (Ah how could sinfull man deserve such fights!)
 Raging with bloodied swords, in their defence;
 All arm'd in white, the robe of innocence.
 As the Disciples full of care and dread;
 In their Lords death, themselves as good as dead;
 When they beheld him entred in the place,
 Where they all stood; and viewed his sacred face,
 And heard his voyce, (never was voyce so sweet)
 Warbling this note, Behold my hands and feet;
 Belcevd not yet, their joyes were so extreame,
 But thought it was a vision, or a dreame:
 So stood the Christian troopes; and did not know,
 Whether the things they saw, were true, or no.
 At last, thus Ademaie: Behold (he said)
 The host of Heaven assembled in our aid;

Legi-

„ Legions of Saints, by their Creatours will
 „ Sent downe to helpe us from his Holy Hill ;
 „ Avenging us upon our foes, this day ;
 „ As once the starres fought against Sisera.
 „ See how Saint George, the Captaine of the rest,
 „ Never in such a charge before, so blest ;
 „ See how he leades them on : how in one hand
 „ With wondrous strength he shakes his flaming brand ;
 „ And in the other, valiamly doth wield,
 „ The colours of the Saints ; a silver Feild
 „ Charg'd with a bloody Crosse ; and this the Word,
 „ The deare remembrance of our dying Lord.
 „ See how the Heavenly Legions following close
 „ Vpon their Leader, execute their foes :
 „ What slaughter they have made upon the Plaine,
 „ How many millions of the foes are slaine :
 „ But see, blest Souldiers see, the Saints have wonne
 „ A glorious day ; and backe to Heaven are gone.
 They lookt, and saw all true as he had sed,
 The Saints departed, and the Pagans fled ;
 And would have plyed the chase, but Ademaere,
 Told them the time was fitter farre for prayer.
 So downe upon the ground themselves they flung,
 And made a Temple, of the field ; and sung
 Te deum to their God, upon the place :
 Sing Souldiers, sing ; sing Souldiers, sing a pace.
 For since the Angels caroll'd, credit mee ;
 Never had men more cause to sing, than yee.

(8) But to proceed, these the miraculous apparitions of Saint *Georgeto* the Christian Armies, being then generally beleeved: as certainly there is small reason why the reporters, any of them, should be suspected to inuent them: exceedingly advanced the reputation of the Saint, in these later times, among the people. Which being so, and that he antiently had his proper time and place of commemoration, and still continueth them, both in the East, and Westerne Churches: and that they both have bene exceeding carefull of him, in all those waies and means, whereby the memory of the Martyrs hath bene preserved; we may affirme with confidence, that he was more generally honored through out all Christendome, then any other Saint, whoever. And sure it were exceeding strange that it should be so: if either hee had never bene, as *Calvin* thinks; or were a bloody hereticke, as *Doctor Reynolds* would persuade us. *Baronius* tells us that this Saint is very famous in the Countries of Galatia: more generally *Vicelinus. Celebratas D. Georgij apud Græcos perquam est & pra cæteris eximia*; that he is honoured, more then any of the rest, amongst the Greekes. Which words of *George Vicelinus*, I have heard made good, by some, who not unprofitably, have tooke the paines to view those Countries. The attributes of *εὐδξθ, μεγαλομάρτυρθ, θαυματουργός, ἑσπαιοός*, Given to him in the publicke monuments and records in the Easterne Churches: were prooffe enough of this, should men conceale it. Adde hereunto that *Hærax*, one of great power in the Greeke Empire, upon his reconciliation with the Emperour *Constantinenu*, against whom before hee was suspected to conspire; gave him in token of his future faith and loyalty, Saint *George* his picture: *Imaginem præclari Mart. Christi, Georgij, fidei sue, sinceraque erga Imperatorem voluntatis, pignus quoddam dedit*. But afterwards continuing in his treasons, hee was fought with by the Emperours forces, ~~would~~ and taken prisoner: the emperour bidding that hee should consider with himselfe, *ne forte Georgius Christi Martyr. &c.* whether Saint *George*, whom he had called

false

Hist. 3. c. 98

wounded

called to witnesse for him, and in a manner made his surety; had not now given him over, to bee foiled and wounded for his fallhood and disloyalty. The thing related by the Emperour *Constantinus* himselfe, in his booke of Histories, first published under the name of *Christodulus*. As for the Church of *Rome*, there is no question to be made of her good affection. Her Missals, and her testimony of him in the Martyrology, expressly say it. Nor need there any more be added, unlesse perhaps it be worth noting, that *Vergorius* Bishop of *Iustinople* in the *Seigneurie of Venice*, was called in question for his life: *Et quod in Concilio Trident. Georgij Legendam sibi non per omnia probari ostenderet*, as *Chemmisius* hath it; because he had declamed against some passages of the Story of *Saint George*, in the *Trent Council*. And for the Churches Protestant, wee finde the Lutheran Doctors many of them very favourable to the cause; some also amongst the Calvinists, and those no meane ones: and how we stand affected to him, here in *England*; wee shall see hereafter. Compare all this, with that which followeth in the next Chapter, touching the honors done unto him, publickly and by persons of most eminence, and tell me, if in the Calendar, there be any Saint, of what name so ever; in honouring of whom there is so generall an agreement of all parties, in all times and ages. And howsoever some few men of late have quarrelled him; and laboured what they could to: explode his History: yet even that opposition doth conduce to his greater glory; just as the Sunne when it breakes through a Cloud, doth shine more brightly. Nor doe I doubt, but as *Saint George*, still keeps his place in the Heaven of glories, maugre the spleene or stomacke of curious and unquiet men: so hee will bee againe, as high in our opinion, as in the times before us, a most affected to his memorie.

(3) To goe a little further yet. It will be found upon good searche that not the Christians only, have had *Saint George* in speciall honour: but even the rude and
bare

Contr. Mahom.
lib. 4

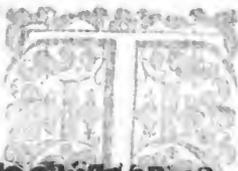
barbarous Turkes, seeing how much hee was esteemed, conceive a like opinion of him. *Constantinus* once Emperour of *Constantinople*, informes us, that the Mahometans doe highly honour him; (*Ος χι παρ αυτων Μουσουλμων τιμιος*, as he hath it) and that they call him *Cheer Elias*. *Babequius* assures us this, and wichall hath told vs, *Athonachos Turcicos, quos Dervis vocant, insignem eo loco habere edem de heres. quod m, &c.* How that the *Dervises*, which are a kind of Turkish Monkes, have a great Temple dedicated to his honour at *Thoke Thiby*, not farre from *Amasia* the chiefe Towne of *Cappadocia*. So in the Turkish Historie, wee reade that they have in *Cairo* of *Aegypt*, a Temple dedicated to Saint *Barbara*, and another to Saint *George*, which two (saith *Kualles* in the life of *Selimus*) amongst those Nations are of great fame. Nay more, it is related by *Catovicus*, that most of them in their returne from *Alchia*, whither they goe on pilgrimage to their Prophet *Mahomet*, use to call in at *Ladda*, *admirabul* (Saint *Georges* Church there) *devotionis ergo non recusant, &c. Es Martyris Sepulchrum venerantur*: (saith my Author) and going to his Church, make their devotions there, and adore his Sepulcher. The Turkes had heard the Christians in the wars of the *Holy Land*, make many a brave relation of that miraculous assistance, which by Saint *George* had bene so often brought unto them; and somewhat they were able to testifie in this kind themselves. That of it selfe sufficient, to breed in them a reverent opinion of our blessed Martyr: which having entertained, and giving him the name of *Chedorle*, or *Cheer Elias*, as the *Gracians* expresse it: they ascribed also to him such achievements, some of them, not all; which were reported of Saint *Georges*. And as it seemes, finding by conference with the Christians of the Westerne parts; how that our Martyr was ennobled for the killing of a Dragon, and freeing of a dainty Damofell exposed to slaughter; they also must impute the like unto their *Chedorle* (for so they call him commonly, whether corruptedly or no: for *Cheer Elias*, I cannot tell.) This witnesseth *Babequius* also, who having told us that the *Dervises* affirmed their

foed.

their *Chederle* to be our Saint *George*; addes, that they have imputed to him such performances, which we ascribe unto the Saint: and in particular, *Vasti nimirum & horrendi Draconis cadi expositam Virginem servasse*. So high was the esteeme, had of him in the Christian Church; that it prevailed also among Turkes and Infidels.



CHAP.



CHAF. VIII.

- (1) *The honour done by Kings to wherof, of what reckoning.*
 (2) *Arguments used by the Jewes, in defence of their Temple of Hierusalem.* (3) *Of Monasteries dedicated to Saint George.* (4) *Saint Georges Canons: a Religious order.* (5) *Saint George, by what Kings honoured anciently, as the chiefe Saint of Soula'erie.* (6) *Of honours done to him in the Greeke Empire, and amongst the Muscovites.* (7) *The militia-rie order of Saint George in Austria.* (8) *The German or Dusch Order, called Sanct Georgen Schilts.* (9) *Saint Georges banke in Genoa.* (10) *And his band in Italic.* (11) *The Georgians wby so called: and of the honour done by them to our Martyr.* (12) *A view of severall places denominated of Saint George.* (13) *A recollection of the Arguments before used, in the present businesse.*

(1)



He ground thus layed, wee now proceed unto those publike honours, which have beene done unto our Martyr, by the Kings and Princes of the earth: of which, some of them, as before I said, reflect upon him, onely as a Saint in generall; some, as the principall Saint or Guardian of the military men; and others, as an especiall Patron of the affaires of Christendome. With these, we shall upon occasion, intermingle such honours also, as have beene afforded to him, by some few Patriarkes and Prelates, Princes Ecclesiasticall, chiefe Rulers of their severall Churches, Which we shall doe the rather, that so the pious actions
 of

of the King and ciuil Magistrate, may be abetted by the faire example of the Prelates: & the devout performances of the Prelates, may be defended by the power & countenance of their Sovereigne Princes. A matter questionlesse of chiefe importãce to the busines now in hand: the soveraign Prince, as he alone is the original of civill honour, & politicall nobilitie; so also not a little to be regarded, in his demeanor towards thole above, whom he may honor, though he cannot make them honourable. We take it kindly, when those of lower quality, give us that worship and respect that is due unto us: but if we finde an extraordinary regard at the hands of those to whom the Lord hath made us subject; we then conceive our selves to be upon the very top and pinnacle of all worldly happinesse. It was a greater honour unto *Ioseph*, that *Pharaoh* tooke a ring from his owne hand, and put it upon *Iosephs*, arrayed him in vestures of fine linnen, and put a gold chaine about his necke; than if the whole, united suffrages of the common people had decreed, to cry before him, bow the knee. More also did it adde to the esteeme of *Daniel*, that the great Emperour of the East, gaue him the name of *Béltesbassar*, according to the name of one of his especiall Gods: Than if that all his Subiects had studied to adorne him with the most glorious attributes that possibly the wit of man could haue invented. For if according unto *Aristotles* affirmation, Honour is rather seated in those which give it, then in them that doe receive it; (*Τὴν δὲ δόξαν ἐν τοῖς πρῶτον μᾶλλον εἶναι, ἢ ἐν τοῖς μετὰ τούτοις*.) Then certainly by how much greater and more excellent, the party is, who doth respect or honour us; by so much more may we conceive, that we are honoured and respected. For which cause, when *Abasuerus* proposed this question unto *Haman*, *What shall be done unto the man whom the King delighteth to honour*. That proud and haughty Favourite conceived it rightly, that possibly a greater favour could not be done unto a Subject: and therefore concluded in his owne heart, thus; *To whom should the King delight to doe honour, more than to my selfe?* so highly raised and setled in his good opinion. A false conclusion, though the premises were true; I meane the *Maier* or the *Proposition*, as they call it. Popular spirits

Gen. 41. v. 42.

V. 43.

Dan. 4. 8.

Ethic. l. 1. c. 5.

Hest. ch. 6. v. 6.

are carried commonly about with popular reports; and like a flocke of silly sheepe, are prone to take that way, which any better than themselves have laid before them. But Kings have Kingly mingly mindes, and use not to rely upon uncertaine rumours: more likely to deny respects, where they may be challenged, then to conferre them upon those that have not truly merited.

Antiq. Iud. l. 13.
6.7.

(2) How much the honour done by Kings, ought to be valued; we may perceiv in that which is related by *Iosephus*, touching the Temple of *Hierusalem*. Those of *Samaritan*, and some Schismatickes of lewrie with them, had built themselves a Temple on Mount *Garizim*: which Temple they contended, before *Ptolomis Philometor*, King of *Egypt*, to be more ancient and more orthodoxe, then that so celebrated by the Jewes. A question hereupon arising, *Andronicus* a learned man, and religious Jew, tooke on him the defence of the true Temple, as Advocate for those of *Judah*: against *Sabbas* and *Theodosius*, Proctors for the Samaritanes. The day of hearing come, and *Ptolomis* in presence, *Andronicus* had licence granted by his Adversaries; first, to proceed unto his proofes: themselves not yet resolved, so it appeared, what might bee said in their owne quarrell. He did so, and he proved his cause by three sorts of arguments: first, from the letter of the Law; then from the constant and continuall succession of the high Priests, and lastly, that the Kings of *Asia* had vouchsafed to honour it with many costly presents, and rich offerings. Τὸ δὲ Σαββαίου καὶ Θεοδοσίου συγχορησῶντων πρὸς Ἀνδρονίκου ἀποδείξει πείσασθαι τὸν λόγον· ἤρξατο ἑστὶ ἀποδείξαι ἐν τῷ νόμῳ, καὶ ἑστὶ διαδοχῶν ἑστὶ ἀρχιερέων, ἐν. Καὶ ἔπειτα πῶς αἱ τῆς Ἀσίας βασιλεῖς τὸ ἱερόν ἐτίμησαν ἀναθήμασι καὶ λαμπροτάταις δωρεαῖς. So farre the storie. The application of it, this. Wee have already verified the cause of our Saint *George*, although not from the letter of the Law it selfe; yet from the practise of the Church, which is the fairest Commentarie that was ever made upon that letter: and wee have proued it, from the succession of so many severall Authors, most of them Priests, and other publike

publike Monuments of antiquitie; which since his time, the severall ages of the Church successively haue given us. It now remaineth, that we make mention of those honours which have beene done unto him, by the Princes of the most parts of Christendome: That so there may be nothing wanting, by which Saint *George* may be restored unto his honour, and his Historie asserted. The issue of the former businesse was this: that those of counsell for the Schismarickes and Samaritans, had nothing to reply; and so the sentence was pronounced in favour of the Lewes. Our method is the same, our evidence as faire, our proofs as pregnant: and therefore wee presume of equall favour, in the judgement. *Namque æquum reor (as Tullie hath it) ut qui in eadem causa fuerunt, in eadem etiam essent fortuna.* *Orat. pro. M. Marcello.*

(3) And first, not to say any thing of that which hath beene said already, or shall be said hereafter, touching those Churches, which by severall Kings and Princes have beene erected to his Honour: We will begin with those particulars, of this last ranke of proofes, which come most neare it; and which reflect upon him onely as a Saint. Of this kinde are those many Monasteries and houses of religious persons, which have beene founded partly to, his honour, and dedicated by his name. The first of which, that built by *Hildericus*, King of *Lorraine*, or *Austrasia*, Anno 660. founded *Ad desertam locam montis Vosagi*, the mountainous parts of the Province of *Alsacia*: and dedicated to the blessed Virgin, the two Apostles, *Saint Peter* and *Saint Paul*, and to *Saint George*. *Fundavit ibi (saith the learned and iudicious Munster) Hildericus Rex Austrasie, Anno 660. monasterium & Abbatiam ordinis S: Benedicti, in honorem gloriose virginis Mariae & Apostolorum Petri & Pauli, atque S. Georgij.* *Cosmograph. l. 3.* Yet notwithstanding, that such and so many blessed spirits were joyned with him in the dedication, it seemeth that the greatest honour of it was conferred upon *Saint George*: the whole adjoining country being called *Saint Georges valley*. *Lib. 3. p. 589.* *Vnde et locus ille atque vallis, vocatus est vallis S. Georgij,* as that Author hath it. We read also in the same *Munster*, of two other

other Monasteries of that order, entituled by his name, and both in *Germany*; but the time of the foundation not specified; one of them built by the Lord of *Degernow*, the other, by one *William*, the Abbot of some other Convent of the same order, The second Monasterie which we meet with, dedicated unto Saint *George*, is that in *Venice*, erected (as *Hospinian* tells us) by *Tribunus Mevius*, once Duke of that State and Citie, Anno 975. In which *Hospinian* also, and the same booke of his, we finde Saint *Georges* Abbey, an house of *Benedictine* Monkes, founded about the yeere 996. by the most excellent Princeesse *Hedinge*, Dutchesse of *Bavaria*, Anno 1005. ab *Henrico secundo Steina translatum, &c.* Which after, in the yeere 1005. was by the Emperour *Henry* of that name the second, translated from those unpeopled mountaines where before it was, and setled in *Steinberg*, a Towne of *Suscia*. Another of Saint *Georges* Abbeys we reade of also in the same Author, founded at *Aufbourg*, a principall Citie of those parts of *Germany*, by *Walter*, Bishop of that Citie, Anno 1142. Another of chiefe note erected by *Constantinus Monomachus*, (he began his Empire, Anno 1043. at a place called *Manganis*, not farre from *Constantinople*, where he afterwards was buried, *Μοναστήριον ἡ δικοδομήσῃ βασιλεὺς, καὶ τὰ λατρεῖα Μαργαρίτα, ἐν ὀνόματι τοῦ ἀγίου μαρτύρου ἁγίου Γεωργίου*, saith *George Cedrenus*. Looke on *Codinus*, and you shall finde in him that the succeeding Emperours used alwaies on Saint *Georges* festiuall to goe in solemne precession *eis τὴν σεβαστήριον μόνου ἁγίου Μαργαρίτου*, unto this Monasterie, and this onely. But to returne to the westerne parts, we finde one more of them at *Bolling*, in the Dukedome of *Bavaria*, a third in *Tours*, founded by *Ieffrey*, Earle of *Anjou*, who lived about the times of the Norman Conquerour. We also reade in the life of *Anno*, Archbishop of *Colen*, anno 1000. or thereabouts, that in the suburbs of that Citie, he built a beautifull Temple to Saint *George* the Martyr, endowed with large revenues for the maintenance of secular Priests, *Unde contractis copijs* (saith the Monke of *Sigberge*) *S. Georgij Martyris Ecclesiam extra murum construxit, annis rebusque abundantem; iuxta quod exigit congregatio illic*

De orig. Mon.
l. 3. cap. 15.

Comp. Histov.
p. 650.
De officialib.
Constantin.

id. h.

illic facta Clericorum. Those of his Church especially, as generally all of *Colen*, doe solemnize *Saint Georges* day (as I am given to understand) with a most stately forme of going in Procession; full of magnificent pompe, and externall reverence. And yet not Europe onely hath beene thus devoted to *Saint Georges* memory: for in the booke entituled *Les estats du Monde*, wee finde a notable and magnificent Monasterie of *Saint George*, on the bankes of *Nile* in *Egypt*, fixe miles from *Memphis*, wherein there were no lesse than 200. Monkes, a large Convent. avec une signalee commoditè des passans, qui y estoient receux et traitez courtoisement, to the great benefit of Pilgrims, which were there courteously entertained. But now it is, and, as he tels us, hath beene long abandoned: the Monkes about 150. yeres, and upwards, being all wasted with a plague, and no new Colonie sent to plant it.

(4) Nor did the fruitfull devotion of those times, employ it self only in consecrating houses of Religious persons by his name, & to his memory: but sometimes the religious folke themselves, were dedicated to his name, and wore his livery. Of this kinde were *S. Georges* Canons; an order of new Regulars, founded at *Venice*: called by the Cardinal in his Chronologic, *Ordo S. Georgij de Alga*; by *Pol. Virgil*, *Canonici D. Georgij in Alga*. The founder of them, *Laurentius Iustinianus*, a Venetian by birth, and the first Patriarch of that City: famous a long time, *doctrina, sanctitate, & miraculis*, for learning, sanctitie, and miracles. Borne in the yeere 1381. and at the first a Canon Regular, as they use to call them, in opposition to those Canons which had forgot their name, and became *S. cular*. Anno 1426 made Bishop of *Venice*, and after by *Pope Nicholas* the fifth, created as before I said, the first Patriarch of that Citie, anno 1450. in which great dignity he continued five yeres longer, and then dyed. By *Bellarmino*, the institution of this order, is referred *ad annum* 1410. when hee was yet a private man: no lesse then sixteene yeres before his consecration. *Pol. Virgil* acquaints us with the founder of these new Regulars, in which the Cardinal is silent; but tels us

Bellarmino in Script. Eccl.

Id. in Chronologia.

De saccent v. r. lib. 7. c. 3.

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nothing

nothing of the time; and adds withall, that their habit is of blew or watchet. *Canonici D. Georgii in Alya* (saith he) *Venetijs à Laurentio Iustiniano instituti, carnis et unius habitus. Eugenius Pope of Rome, of that name the 4. hee which did call the Florentine Council to compose the differences betwixt Rome & Greece, was as I take it, of the first foundation of this new Order: Canonicus Congregationis S. Geor. in Alya, as my Auther hath it. I say of the foundation of this new Order, for so it seemes: this order being founded, as before is said, Anno 1410. and he promoted to the Popedom, Anno 1431. Flaminio mentioneth two later broodes, of the same name and order, of which the one, *Candidus plane est*, is distinguished by their white habit; the other, *Extra Monasterium atrii coloris chlamydom affinis*, is appalled all in blacke. They are obliged to no profession. Their Order, I meane that founded by *Iustinian*, was ratified by *Iohn* the 22. or as *Balans*, by *Gregory* the twelfth.*

Platins.

Hospin. de orig.
Monac. l. 6. c. 47

(5) In the next place, we are to looke upon the honors done unto our Martyr, as superstitiously conceived to be the Patron of the military men: the fighting Saint, as Master *Purobas*, though little reverently, calls him: *Rogus enim in militari consuetu S. Georgium invocare solitos, &c.* For that the greatest Princes used anciently to call upon Saint *George* in the day of Battaille, *Baronius* labours to make good by two examples: the one of *Cunibert*, a King of *Lombardie*, the other of *Nicephorus*, an Emperour of *Constantinople*. Whether these instances doe prove sufficiently, the matter to be verified; we shall best see by looking on them: though I must needs say, that in the first, there is small hope of standing much, to the purpose, *Paulus Diaconus*, who lived about the yeere 774. principall Secretary of State to *Dofidarius* King of the *Lombards*; reports it of King *Cunibert*; one of the Kings of that Nation: that in a place, where he had formerly vanquished the *Alabis*, a barbarous people, hee built a Monastery to the honour of Saint *George*. *In campo Coronata, ubi bellum contra Alabis gessit, in honorem Beati Georgii,*

Hist. Longob. l. 6.
c. 17

Georgij Monasterium constructum, saith the Author: Where by the way it is to be observed, That in the late Edition of this Author by *Gruterus*, we reade not *Georgij*, but *Gregorij*; (which also is the error of the new Editions of *Platina*, as before I noted:) but yet he tells us in his Anotations, that the old bookes read it *Georgij*; himselfe, none of *S. Georges* friends, it seemes, not willing so to have it longer. Which brings into my mind, that memorable saying of old *Timon*: Who being asked by *Aratus*, how he might get the works of *Homer* in the best Edition: returned this answer; that he must make enquiry after the most ancient Copies, and not for those which were last corrected. *Τὸν δὲ αἰεὶν* (saith *Diogenes Laertius*,) *εἰ τοῖς ἀρχαίοις ἀντιγράφοις ἐτελεύηται, ἢ μὴ τοῖς ἰνδὲ διαφθαρμένοις*. But for a finall prooffe, that *George* not *Gregory* was the Saint, to whom King *Cunibert* did erect and found this Monastery; *Baronius* tells us, that it is generally conceived to be that faire and ancient Abbey, *Vetusissimum illud et nobis admodum*, in the Suburbs of *Ferrara*, even unto this day called *Saint Georges*. Which as it is in *Rensner*, *Basil. Genealog.* was repaired, or rather new built afterward by *Almericus* the first Marquesse of *Ferrara*: who died about the yeere 949. Whether this passage of this *Longobardian* King, may bee sufficient prooffe for this, that hee did call upon *Saint George* in the day of Battaille; is next to be examined. For my part, I beleve it cannot; though the particular circumstance of the place where, might unto one which were contentious so to have it, administer an argument of possibility. My reason is, because this *Cunibert* beganne his raigne over the Lombards, Anno 608. And I perswade my selfe, that in those early dayes, this superstitious invocation of *Saint George*, as a chiefe Advocate of Victory, was not in fashion. Let it suffice, that though it prove not throughly what *Baronius* did intend: yet, is prooffe sufficient, that *Saint George* was specially honoured among the Lombards, as a Saint of more than common note; which is as much a I endeavour to make from it. But for the next that followeth the instance of *Nicephorus*, surnamed *Phocas*, mistaken by the Cardinall for *Iohn Tsemisces*, the prooffe as

I conceive it, is faire and pregnant: delivered thus by Ge-
 ,, *orgius Cedrenus*, in his *Compendium Historiarum*. This
 ,, *Iohn Tsemiscas*, (he began his Empire in the yecre 970.)
 ,, had entred in a warre against the *Rossi*, a *Scythian* or
 ,, *Sarmatian* people bordering on his Empire: with whom
 ,, encountring upon *Saint Georges* day, hee gave them a
 ,, memorable Overthrow. And then it followeth;

Edi. G. Lat. p.
 § 56.

Ο δὲ βασιλεὺς τὰ θηνίκια θυσιὰς τῶν καθηνίων μαρτυρῶν Γεωργίῳ (ἦν γὰρ
 χριστιανὸς ἀπὸ μὴ μὴλυ σὺρρῶξαι τοῖς πολεμίοις) τῇ ἐπισηῇ, &c. *Id est.*

,, The Emperour having payed his vowes unto the most
 ,, victorious Martyr *Saint George*, upon whose Festivall he
 ,, had discomfitted his enemies; went the next morning
 ,, with his Army, unto *Dorefulum*. The Greeke Phrase,
 τὰ θηνίκια θυεῖν, used in the Author; is found often in *De-*
mofthenes, and other Writers of those more elegant times,
 of the Greeke language: with whom it signifieth, *Sacrifica-*
cere ob partam victoriam, to sacrifice unto those Gods after
 the victory, whose favour they implored before it. I have
 here rendred it, the payment of his Vowes, more proper to
 the use and meaning of the word, in the Christian Church:
 the meaning of the whole passage being this, that hee had
 vowd some speciall honour to *Saint George*, τῶν καθηνίων
 μαρτυρῶν, as he there calls him, in case hee should obtaine the
 victory: which afterwards, according to the tenour of his
 vow, he did religiously performe. The so much celebrated
Iulius Scaliger, much to this purpose, though rather in the
 generall, then upon any one particular occasion: in his
Poemata de Divis, thus poetizeth on our Martyr.

Hac vita magno pro munere, Divus Georgi

Parva sed ex animo, munera Caesar obit.

Hostilis toties, qui jam mucrone respice, retuso

Accepto nullo vulnere, victor abiit.

Nullum opus humanum hoc potuit, sed vindice dextra,

Magne tua; nostra hac dextera tanta fuit.

For no lesse blessing then his life, to thee
 Saint *George*, doth *Casar* offer willingly
 These small oblations. Oft did he confound
 His enemies trooes; himselve without a wound.
 Not by the helpe of man, but by the powers;
 Which strengthened and confirm'd these hands of ours,

(6) In our last sort of evidence which is next to follow, we must reflect upon Saint *George*, as a chief patron of the affaires of Christendome; and of particular States and Kingdomes in the Christian world: though even in some of these we may consider him as a cheife patron also of the men of warre. And first, beginning with the East, diverse particulars there are, which easily may perswade us, that Saint *George* was held in more then ordinary honour by the Greeke Emperours; if they esteemed him not the Tutelary Saint and Guardian also of their Empire. The Emperour, amongst many other solemne passages at his coronation, using to goe into the great hall of his Royall Pallace, and taking up his station, *ἐν τῇ τέτρω ἢ εἰκὼν δεξιῆς τοῦ μεγάλου μάρτυρος Γεωργίου*, neere to the Image of Saint *George*, doth scatter diverse sorts of Coyne amongst the people. And when his name and titles use to bee solemnly proclaimed, which onely is upon the Feast of Christs Nativity, and Baptisme (which is our Epiphany;) *Ἰσαταυ ἔμπεροδεν τὴ παναγίας θεοτόκης τὴ Νικοποιῆς θαυῆ τῆ ἀγίας Γεωργίου δεξιῆς εἰκὼν*: he celebrates it in the Temple of the blessed Virgin, surnamed *Νικοποιῆς*, or the giver of Victory, where is the Image of Saint *George* also. Adde hereunto, that whereas in the solemnization of the Feast of Christmasse, there are twelve banners, six on each side, borne about the Emperour at the evening service: the 4. on each side (for on each side they beare the same) *ἔχει τὸν ἅγιον Γεωργιον ἑφιππων*, hath on it the full portraiture of Saint *George* on horse-backe; I know that some descendants of the late Greeke Emperours, pretend to bee the soveraignes of an order dedicated to him, partly religious and

G. Codinus de official. Const.

Id. ib.

Id. ib.

add.

and partly military; said to bee instituted, first by *Constantine*, revived by *Heracium*, and since continued in that Empire: of which I cannot finde any sure foundation wheron to build. I would not gladly lose so faire a testimony for the assurance of my cause, if it might be justified, by any antient monument or approved Author: which till I can encounter with, I must leave as doubtfull, if not fabulous. Therefore for this time leaving the Greeke Empire, let us next passe for *Muscovy*: which people, as they received the Christian faith from the Church of Greece, so probably they received that honorable opinion, which they carry of Saint *George*, from them also. For of that State and people, it is reported by Doctor *Giles Fletcher*, in his description of that Country; that for their ensigne they doe use the Image of Saint *George*, as the Georgians doe: of which hereafter: And that if any Souldier valiantly behaves himselfe and doth any notable service, the Emperour doth use to send him a piece of gold stamped with the Image of Saint *George* on horsebacke, which they hang in their sleeves, or set in their Caps: and this is thought the greatest honour that they can receive for any service which they doe.

cap. 17.

(7) From *Muscovy* and the Easterne Empire, wee will proceede unto the Westerne. And therein first we find that *Frederick* Duke of *Austria*, upon Saint *Georges* day, Anno 1245. made 200. Knights, of the most brave and hopeful men in his whole dominions, *Centum & quadraginta juvenes de terra sua nobiles, donavit honorifice gladio & cingulo militari*; as my Author hath it. And why upon Saint *Georges* day, unless to shew that he esteemed Saint *George*, the President and chiefe Patron of his Souldiery. But of that kind of honour more especially was that military order of Saint *George* in *Austria*, first instituted by *Rodolphus Habsburgensis* Emperour of Germany, and first Duke of *Austria* of that family; for the defence of *Hungaria*, *Styria*, and *Carinthia*. The Author *Des Estats du Monde* thus hath it. *Rodolphe de Habsburg* (he began his Empire Anno 1273) Pour defendre

Annal. Austr. Anno 1245

Hist. Paris p. 1464

defendro la Hongrie, la Syrie, (he meanes Styria) & la Carinthia, contre les armes des Turcs, Institua l'Ordre de Saint George, &c. He also tells us, that he gave vnto the Master of it, a Towne of *Carinthia*, well built and situate, for his ordinary Seate: together with the *Toparchie of Cranichberge, Francmandorfe, Scharfeneich, and S. Patoville*; for the revenue and maintenance of the Order. As also how he permitted the fellowes of it, *La Croix rouge de S. George. dans les Armoiries de leurs maisons*; to beare S Geor. crosse in their own armes, the armes belonging their houses, In most of this we may beleeve him: but where he tells us that this institution was intended *Contre les armes des Turcs*, against the forces of the *Turke*; in this we must be bold to tell him, that hee is deceived. For in these times the Turkish Kingdome was suppressed and ruined by the Tartars: nor had they ever any footing in the Continent of *Europe*, untill the yeere 1358. when under the conduct of *Solyman the sonne of Orchanes*, they surpris'd *Calipolis* in *Thrace*.

(8) In imitation of this Order, *Frederick* the third, Emperour of the Germans, and Duke of *Austria*, instituted the Order of *Saint Georgen Schilts*: if at the laest, as *Bernard of Luxembourg* conceives, it were not rather a restitution of the former Order, then decayed. Of which thus *Stumpfius* in his History of the *Switzers*, Anno 1448. *Casar Fredericus communem fecit in Suevia pacem, omnium Ordinum Lib. 13. c. 21 confederatione, qua vocabatur Saint Georgen Schilts. Nam omnes qui in ea comprehendebantur debebant portare clypeum S. Georgij, modo ex Nobilitate essent.* The Emperour *Fredericke* (saith he) Anno 1448. established a firme Peace and League in *Schwaben* by a confederacy of all the States together. Which Order, had the name of *Saint Georgen Schilts*: because it was permitted unto such as were comprehended in it, to beare an *Escutcheon of Saint George* in their owne armes, (so I conceive it,) if they were nobly descended. Forty yeeres after, a new League and Confederacy was set on foote, under the old name, but for ten yeeres onely; at the request of *Maximilian*, sonne to the former

Annal. Suevic.
part 3. l. 9. c. 1.

Frederick, and afterwards his successour in the German Empire: the most potent of the Princes and Imperiall Cities, being contained in it. Anno 1488. (saith *Martin Crusius*) *Suevi impulsu Maximiliani ob inuendam mutuam pacem & quietem, fecerunt quoddam Noriberge inuent inter se decennale, fœdus diuini Clypei Georgiana societati: in quo fœdere potentissimi quique Principes, non modò civitates Imperij fuerunt. So he.*

Lib. 8.

(9) We must now cross the Alpes, and make over into *Italia*, where we shall finde *Saint George* to be conceived as great a Patron of the Common-wealth of *Genoa*, as of the peace of *Germanie*. For as the Germans were secured from warres without, and civill broyles within, by the confederacie and order of *Saint Georges* Shields: so are the *Genoese* protected, and the ancient dignity of that State preserved by *Saint Georges* Banke or Treasurie. The first beginnings of which Banke of Treasurie, and the administration thereof, together with that benefit which redounds thereby unto the publike: take here, according as it is related by that great Statesman, *Machiavell* in his History of *Florence*. *Post diuturnum illud bellum quod Genueses multis ab hinc annis cum Venetis gesserunt, cum pace iam inter eas respub. constituta, Genueses civibus suis ob as in bello conceditum, satisfacere non possent, &c.* After that tedious warre betweene the *Genoese* and the *Venetians* was now ended, anno 1381. and the *Genoese* perceived themselves unable to repay those monies, which they had taken up of their private Citizens, for the maintaining of the warre: they thought it best to assigne over to them, their ordinarie taxes, that so in tract of time, the whole debt might be satisfied, and for that purpose allotted them a common Hall, there to deliberate and determine of their affaires. These men thus made the masters of the publike Taxes and revenue, elect amongst themselves, a common Council of an hundred, and over them, eight officers of especial power, to order and direct the rest, and to dispose of the *Intrado: Universam verò administrationem titulo S. Georgij insignevere*, which corporation so established, they entituled

"entituled Saint *Georges Banke*. It happened afterwards
 "that the Republike wanting more monies, was glad to
 "have recourse unto Saint *George*, who now grown weal-
 "thy by the iust and orderly administration of his stocke,
 "was best able to relieve them: and as before they released
 "their taxes, so now [*ditionem suam oppignorare cepit*] they
 "morgaged their domaine. So that at last, Saint *George*
 "continually growing richer, and the State poorer, this
 "Corporation became possessed of almost all the Townes
 "and Territories belonging to that Signeurie, all which
 "they governe by their owne Magistrates, chosen by com-
 "mon suffrage from among themselves. It followed here-
 "upon that the common people respected lesse the pub-
 "like, and chiefly bent their favours to the Corporation of
 "Saint *George*: this being alwaies prudently and moderate-
 "ly governed, that many times inclining unto tyranny,
 "this never changing either their officers, or forme of go-
 "vernment, that subject to the ambitious lusts of every
 "proud Usurper, both Forraigner and Citizen. In somuch,
 "that when the potent families of the *Fregosi*, and the *A-*
 "*dorni*, contended for the principalltie of that State, most
 "of the people stood idle, looking upon them, as specta-
 "tors of a quarrell, which did not any way concerne them:
 "Saint *George* not meddling more in it, than to take oath
 "of the prevailing faction to preserve his liberties. *Rarissi-*
 "*mo sanè exemplo, neque à tot Philosophis, imaginarijs istis in re-*
 "*bus pub. suis. unquam reperto, &c.* A most excellent and rare
 thing (saith hee) never found out by any of the Philoso-
 phers in their imaginarie Common-wealths; that in the
 same State, and the same people, we may see at once tyran-
 ny and liberty, justice and wrong dealing, civillie and
 rudeness: this onely Corporation preserving in the State,
 the ancient beautie and orders of it. Nay hee perswades
 himselfe, that if Saint *George* should in the end become pos-
 sessed of the remainders of the publike demeanes, *quod om-*
 "*nino eventurum mihi persuasissimum est*, of which hee makes
 not any question: that certainly that State might not bee
 onely equall'd with the State of *Venice*, but preferred be-
 fore it.

(10) From

(10) From Saint *Georges* Banke or *Treasurie*, let us proceed unto Saint *Georges* Band or Regiment; both instituted neere about the same time, and much unto the same purposes: Saint *Georges* Banke preserving the ancient dignitie of that City; his Regiment or Band reviving the decayed repute and credit of the Italian Souldierie. The Author of it, one *Ludovicus Conius*; the occasion this. After the Norman and Dutchlines were expired in the Realme of *Naples*, the French and Arragonians became competitours for that Kingdome: the Popes of *Rome* having at that time, sundry quarrels with the Emperours, and many of the Townes of *Italie* taking thereby occasion to recover liberty. By meanes of which, the whole country was in a manner over-runne with forraigne souldiers: the States thereof all icalous of each other, and so not willing to employ their owne people. So that all *Italie* did swarme with French, and Dutch, and Spanish Souldiers: the English also flocking thither, under the conduct of Sir *Iohn Hawkwood*, after the Peace made betweene our *Edward* the third, and the French King. At last, this *Lodovicus Conius* rightly considering how ignominious and dishonourable a thing it was, that *Italie* should not bee able with her owne hands, to maintaine her owne quarrels; collected a choyce band of Italian souldiers, which he called Saint *Georges* Regiment: which shortly grew to such esteeme, that they eclipsed the glory of the forraigne companies, and restored the ancient lustre, to their native forces. *Is enim postea* (saith the same *Machiavell*) *ex Italo milite exercitum conscripsit, sub titulo S. Georgij: cuius tanta fuit virtus & disciplina militaris, ut exiguo temporis intervallo, omnem gloriam militibus externis adimeret, suam Italis restitueret, eoque solo nisi sunt deinceps Italia Principes, si quod inter eos bellum gerebatur.* So he; and wee will onely addethus much, that out of this so famous Seminarie of Saint *Georges* Regiment, came afterwards that *Braccio*, and *Picennini*, which had so much to doe in the affaires of *Italie*: as also that *Francisco Sforza*, which made himselfe Duke of *Millaine*, and left it to his children.

Hist. Florent.
lib. 1.

(11) Our

(11) Our next journey must be for *Asia*, where in the midland of it, we finde a Country betweene *Colchis* and *Albania*, called anciently, *Iberia*, but now *Georgia*: the reason of which new name is reported diversly. *Michael ab Ysselt* is confident that they rooke their appellation from *Saint George*, *Georgiani verò vocantur à D. Georgio, &c.* Others, with better reason, at the least in mine opinion, that they are called so from the *Georgi*, the ancient inhabitants of these tracts: which ancient *Georgians*, *Sir Walter Raleigh* makes to bee denominated, *quasi Gordians*, from the *Gordies*, a Mountaine people of the Hill-Countries, and *Stephanus* in his *The-saurus*, *quasi Georgici*, Husbandmen. *Georgij Asia populi ab agricultura nomen sortiti*, as hee there hath it. Betweene these two, we have one indifferent, *Master Sa-Pilgrimage*, *monell Purchas*, who saith that it is called *Georgia*, *ci-l. 4. o. 1. sect. 2.* *ther* from the honour of their Patron *Saint George*, *or haply because they descended of those Georgi*, *which Plinie nameth among the Caspian Inhabitants.* Let it suffice, that though they take not their denomination from *Saint George*, yet they afford him more honour, than any other of the Saints: the same Author telling us, that *when they goe into a Church, they Ib. sect. 5. give maane respect to other Images; but that Saint George is so worshippod, (wee will permit him to make merry with himselfe) that his Horses hooves are kissed of them.* *Michael ab Ysselt* more seriously, though hee *Hist. sui temp. esse* somewhat in the derivation. *Georgiani verò vo-ad Ann. 1577. cantur à D. Georgio, quem velut patronum precipuum, & in suis contra Paganos prelys velut signiferum & propugnatorum ingenti honore venerantur. Quocumque enim tendunt, turmatim incidunt, vexillum D. Georgij insignitum circumferentes, cuius ope & auxilio, in bello maxime se invari credunt.* The *Georgians* (saith hee) are so denominated from *Saint George*; whom as their principall Patron, and their Champion in their warres against the Pagans, they worship with especiall honour. For which

which way soever they employ their forces, they carry with them a faire Banner, with the picture of Saint George upon it, beleeving that by his assistance, they are much comforted and ayded in their warres. So the Historian. The same affirmed by *Pantaleon*, in his *Historia Iohannitarum*, or Historie of the Knights of *Malta*. *A. S. Georgio* (saith hee) *vocantur Georgiani, quem in praelijs suis contra Paganos precipuum patronum, tanquam signiferum omnium honore venerantur & colunt.*

(12) But howsoever wee dare not say with him, that this Asian people had their appellation from Saint George their Patron: yet wee are confident of this, that many places both of *Asia* and *Europe*, have received denomination from him. For here in *Asia*, wee finde a large and spacious Valley, not farre from *Libanus*, which is called Saint *Georges Valley*: and wee have also noted, that the Towne of *Lydda* or *Diospolis*, was by the Christians called Saint *Georges*; and that there is in *Europe*, a Saint *Georges Valley* also, in the middest of *Germany*: Adde hereunto, that the Thracian Chersonesse is now called commonly Saint *Georges Arme*: which is remembred by *Maginus* in his *Geographie*; and hath beene since observed by *George Sandys*. And not now onely, but in times before us, hath it had denomination from Saint *George*: the Sultan in *Constantinew*, calling the people of this Chersonesse, *Romani S. Georgij*. *Posthac petrus Legatus vester* (saith the Sultan in his Lettersto the Emperour) *ut quoddam veteris templi ruinofum edificium, vicinum Romanis S. Georgij, renovaretur: id etiam fecimus.* The learned *Mansfer* doth transferre this appellation, and not without good reason, unto the Sea; from the Thracian Chersonesse, unto the narrow streight or *Arme* neere to it, which they call *Bosphorus*: Porro *Bosphorus appellatur brachium S. Georgij*, saith hee; and like enough the name is fitted unto both. For by the name of *Brachium, S. Georgij*, I finde it called in a namelesse Writer, who lived about the yeere 1106. and wrote a storie

Cosmograph.
lib. 4.

storie of the expedition of the Westerne Christians to *Hierusalem*, as also in a Treatise of the same argument, written about the same time, by *Baldrick*, then Archbishop of *Bourdeaux*. But why this Chersonesse was called *Saint Georges Arms*, I cannot say: unlesse perhaps that Relique of *Saint George* was there in former times laid up; which after by *Iustinian* the Emperour, was bestowed upon *Saint German*; as before I noted. *Paulus Diaconus* makes mention of *Saint Georges River*, neere the Country of the Bulgorians: *Caterum Aprilis mense* (saith hee of *Constantine* the sonne of *Eirene*) *cum castra moveret contra Bulgares, venit ad castellum quod dicitur Probatu, ad rivum D. Georgij*. Wee reade in our industrious *Camden* also, that the Irish Ocean which runneth betweene *Britaine* and *Ireland*, is called by Sea-men at this day, *Saint Georges Channell*. And lest that any part of the old World, should not have some place in it of this name, *Patrickus* Lib 7. cap. ult. tells us in the booke of his owne Navigations, that one of the *Azores* is called *Saint Georges*. *Est & D. Georgij insula, &c.*

(13) To draw up that together which hath beene formerly alledged in *Saint Georges* cause, I hope it will appear that there is no occasion, why hee should either be reputed as an Arian, or a Counterfeit, a Larva: nay, why hee should not bee accounted, to haue as high a place in immortality, as any of the other, those blessed Spirits the Apostles, excepted onely. For if antiquity may be thought worthy of any credit; wee have antiquity to friend: or if the common suffrages of so many famous and renowned Writers, successively in every age, may bee of any reckoning with us; *Saint George* may challenge as much interest in them, as any in the Calendar. However, put case that they have erred in their relations of *Saint George*; and that they tooke that evidence, which out of them wee borrowed, on trust from one another: yet what shall we reply to this, that in the Church of God, hee hath beene hitherto reputed, as an holy

holy Martyr. Shall wee conceive the Church of God, would bee so carefull to preserve his memory, in the publike Martyrologies; or give him place in their publike Liturgies, or take such heed unto his Reliques; or honour him with Temples: had hee beene such a damnable and bloody Hereticke; or (which, they say, is better) if hee had never beene at all. Or if hee had beene such, may it bee thought, that both the Church, and all the learned members of it, for 1300. yeeres almost, should bee deluded; no man in all that time, able to see into the fraud: or that *the Spirit of God*, should quite abandon all the rest, and settle onely on some two or three of later times; who though they kept amongst themselves *the Band of Peace*, had not, as it appears, *the Spirit of Veritie*? Or, last of all, suppose the Monkes and Fryers should joyns together, to put a tricke upon the world; and that they had prevailed upon the Church, to give countenance unto it: shall wee conceive so poorely of the greatest Kings and Princes in the Christian world, that they were all of them abused, and drawne to doe such honours, to one which eyther never was a man, or was now a Divell? All this is hard to bee digested. And wee may well bee counted easie of beleefe, if onely on the *ipse dixit* of one man, and the conjectures of another, were they of greater reputation than they are; wee should give faith unto their sayings: (to one of them I meane, for both are not to be beleevd together:) when such a cloud of Witnesses affirme the contrary; *Catalogus testium veritatis*, a Catalogue of Witnesses in all times and ages. To close up this; if any men may be beleevd upon their bare assertion, why may not they bee credited, which say *Saint George* was once a Martyr, and is now a Saint; as well as they which say he was not? Or if we will not take up any thing on trust, without some reason for it: why rather should not they be worthy of beleefe, which have good proote for what they say; than those that build upon conjectures, ill grounded, and worse raised? Lastly, if that may bee beleevd most lately,

safely, ὅτι οἱ πολλοὶ καὶ οἱ χαίροντες λέγουσι, in the words of *Aristotle*, which both the vulgar wits, and more excellent spirits, have agreed on joyntly: still we are where we were, and still *Saint George* must be a Martyr. But I am now for *England*, where I am sure to finde as ample testimonies for *Saint George*, as any other part of the world what ever: concluding here the second part of this discourse, that which concerns the generall iustification of *Saint Georges* storie.

The end of the second Part.



THE





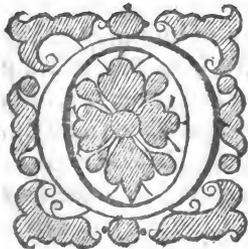
THE HISTORY OF St. GEORGE, asserted, &c.

The third part.

CHAP. I.

(1) *Saint George not anciently esteemed the Patron of the English.* (2) *S. George of what esteem with the ancient Saxons.* (3) *Churches erected to him by the Normans, here in England:* (4) *S. Georges Chappell in Kelmescot, Com. Oxon. & the indulgence granted to it.* (5) *His apparition to K. Richard in the Holy Land.* (6) *What may be said in generall, touching the apparition of the Saints.* (7) *And what in this particular.* (8) *S. George, when first entituled, peculiarly to the English.* (9) *The honours done him here, and amongst the Irish.* (10) *S. Georges day, when made a solemne festivall with us, in England: and by whom abrogated.* (11) *Some stumbling in K. Edwards raigne, at S. Georges History.*

(1)



Ur course is now for England, *divisos orbe Britannos*, as the Poet hath it; divided from the other parts of the World, as in her Situation, so in her felicities. Of which, and of the testimonies which she is able to afford unto Saint George, wee shall speake in severall; it being as the Panegy-

V

rick

rick and *Solinus* call it, *Another world*: the rather, because in the latter dayes, hee hath beene reckoned as the especiall Patron of this Nation; and so particular to us, as is *Saint Antony* to *Italy*, *Saint Denis* unto *France*, or any of the other to their proper places. I say, in the latter dayes onely, for anciently we were not thought to have more right to him, than any other of our neighbours: however it bee said by

D. Reynolds. I do. some, that hee hath alwayes beene the *Tutelary S.*
l. 1. c. 5, Sect. 22. and *Guardian of our Nation*. For if we will beleve our English Fugitives, we may behold the picture of *Saint George* in their Church at *Rome*, with this inscription: *Georgium Cappadocem Anglia sibi Protectorem elegit, & maximis beneficiis tum Pace, tum Bello receptis, semper religiosissime coluit.*

„ *Id est.* This *George* of *Cappadocia*, the English chose to be
 „ their Patron, and for the many benefits received from
 „ him both in Peace and Warre, have alwaies very reli-
 „ giously worshipped him. By which, their *Semper*, if so
 „ our Fugitives understand, that ever since the English
 „ were first a Nation, & became possessed of these Countreies:
 „ *Saint George* hath beene esteemed as worshipped by them
 „ as their patron: we must needs tell them, that howsoever
 „ this may be beleved at *Rome*, it is not likely to bee enter-
 „ tained with us in England. If by their *Semper*, they meane
 „ onely that alwaies since the English chose him for their Tu-
 „ telary *Saint* and Patron, he hath beene especially esteemed
 „ and worshipped by them: we grant indeed, that since that
 „ time, and long before it, *Saint George* hath beene especial-
 „ ly esteemed amongst us, though not religiously worship-
 „ ped. Lesse reason is there, that wee should beleve that any
 „ such opinion, I meane of speciall patronage, should bee fast-
 „ ened on him by the Britons: though *Harding* an old Eu-
 „ glish Writer, (as *Master Selden* cites him in his notes on the
 „ *Poly-Olbion*) affirms that that the victorious Prince King
 „ *Arthur*, bare him in one of his Royall Banners; which
 „ was a signe of more then ordinary dependance on him,
 „ and relation to him. By what authority *Harding* hath so
 „ reported it, I cannot tell. We reade indeed in *Malmesbury*
 „ that at the siege of *Banne(downs)* [*mons Badonicum*] not farre
 „ from

Cant. 4. p. 68

Hist. de gest. An.
l. 1.

from *Bathe*, to which the Saxons had retired, and thereon so fortified: that in his Royall Armes he bare the protraiture of the blessed Virgin. *Postremo in obsidione Badonici montis, fretus Imagine dominice matris, quam armis suis insuerat, &c.* as he there hath it. *Huntingdon* also saith the like, that in his eighth bataille against the Saxons, *Imaginem Sanctæ Mariæ Dei genetricis semperque Virginis super humeros suos portavit;* He bare the Image of the blessed Virgin *Mary*, in his Standard Royall, for so I take it is his meaning; and got that day a notable and signall victory by the assistance of our Saviour and his holy mother. The same say other of our writers. But of Saint *Georges* Image, *no gry quidem*, not a word in any of them. Nor is it likely that in those early dayes, *S. George* was growne so eminent amongst the Britains, as to bee deemed the fittest Saint, to beautifie their banners, and as it were, to be the object of any part of their devotions.

Hist. l. 2.

(2) But in the Saxon times, however wee deny that antiently he was esteemed the Patron of the English Nation, yet have we good assurance that hee was held by them in especiall honour. The first that gave the English notice of him, as I take it, was one *Arculfus* a French Bishop, who having spent much time in the *Holy Land*, and other Countries of the East, in his returne for France, was cast upon the West of Scotland, and there kindly entertained by *Adamannus*, then Abbot of the Monastery of *Kilm-kell* or *S. Columba*, in the Isle *Iona*, one of the *Hebrides*. This *Ada.* Hist. Ec. l. 5. c. 8
lived about the yere 690 *Vir bonus & sapiens & scientia Scripturarum nobilissime instructus*, a good and prudent man, saith *Bede*, and plentifull furnished with the know'edge of the Scriptures, and by continuall converse with this *Arculfus*, learned of him the most notable things which he had met with in his travels, which he compiled into a booke, and afterwards presented it unto *Africus* King of Northumberland. This booke of his intituled, *De situ terræ sanctæ*, thus Lib. 3. c. 4
tels us of Saint *Geogre* the Martyr, viz. *Arculfus homo sanctus, qui nobis hæc omnia de cruce dominica narravit, quam ipse*

V 2

pro-

propriis conspexit oculis & osculatus est; etiam nobis de quodam Martyre, Georgio nomine, narrationem contulit, &c. Where note, that *Adamannus* speaks of *quodam Martyre*, as of a Martyr, not knowne till then amongst the English. And for the story, it informes us, that in *Diospolis*, (there where Saint *George* was buried, as before is said) there was a Marble statua of the Martyr, erected in that very pillar, as it was beleeved, *contra quam alligatus, persecutionis tempore flagellatus est*, to which they bound him when hee was tormented by the Tyrants. Which *Statua* of the Saint, *cum quidam duricors, & incredulus homuncio*, when once a stubborne and incredulous person, assauked foolishly though fiercely with his speare: there followed such exemplary punishment upon him, and so miraculous it seemed both to himselve and the spectators, *Ut nomen Dei aeterni ejusdem Martyris agens penitentiam invocaret, &c.* that instantly hee addrest himselve to God, and called upon him to be pardoned his presumptuous folly. See the particulars hereof in the booke at large. This notice of the Saint, being thus given unto the English, it was not long before his name became commemorated in their publick monuments and records. *Beda* who lived about the times of this *Adamannus*, and somewhat after him, most probably received from him the acts and storie of our Martyr: though perhaps mingled with such uncertaine, if not fabulous narrations, wherewith by that time, most of the histories of the Saints, were shrewdly tainted. Whose testimony what it is, and where expressed, we have shewne already. Suffice it, that the Martyr, being thus verified by *Beda*, and by him placed in his Martyrology, and Ephemerides: he was admitted also into such Martyrologies, as were peculiar to the Saxons, and to them only. Witnesse a manu-script Martyrologe produced by *Master Selden*, in the Saxon language: wherein this Martyr is the onely Saint remembred on the 23. of *April*, though there be many others mentioned on that day, in the Greeke and Latine. The hand and language of it, as hee conjectures, is about the time of *Danflans* (who was made Archbishop of *Canterbury Anno 971*) the evidence which

V. part. 2. c. 3.

Titles of honour.

p. 312.

it

„ it gives us, is in the moderne English, this. Vpon the
 „ 23. of *Aprill* (or *Easter-month*, as it is there called) is
 „ *Saint Georges* Feast that noble Martyr, whom *Dacianus*
 „ the Emperour seven yeeres together (you easily may
 „ pardon the mistake of time) urged with unspeakable tor-
 „ tures to renounce Christ, which when hee could not
 „ bring to passe he cut off his head. And in the clo'e ther-
 „ of, *Arculfus* before mentioned is remembred, as a testimo-
 „ ny of the miracles which the Martyr wrought. So also, in
 „ the Saxon Homilies of *Alfricus*, (who next but two succee-
 „ ded *Dunstan* in the See of *Canterbury*) appointed for the
 „ dayes of some peculiar Saints; our Martyr and his suffe-
 „ rings have a speciall place: and therein, this to be observed
 „ especia-ly, that in his speech to *Dacianus*, he calls himse-
 „ lfe an Ealderman, (or Count) of *Cappadocia*. For thus, saith hee,
 „ (I use againe the moderne English) *I am called Georgius, and* Jd. p. 213.
 „ *have an Earldome in mine owne Country of Cappadocia.* Of
 „ Churches conecrated to him in the Saxon-times, I finde
 „ not any thing: unlesse perhaps *Saint Georges* Church in
 „ *Southwarke*, may be reputed as a monument of their devo-
 „ tion. And this may be beleevd the rather, because I find
 „ it on record, that in the yeere 1122. (which was some 56.
 „ yeeres no more, after the entrance of the Normans) the Pa-
 „ tronage thereof was given unto the Priory of *Bermondsey*,
 „ by one *Thomas Arden* and his sonne, the then Patrons of
 „ it. slow. 459.

(3) Proceed we next unto the Normans, or the later
 English, amongst the writers of which times, we finde not
 much historically delivered of our Martyr. *Malmesbury*
 onely on the by, and as it were in *transitu*, tels us, that *Ra-*
ma or *Ramula*, was reported to bee the Scene on which the
 Tragedy of this Saint was acted, of which before. And in
 another place, he relates the story of those succours brought
 by *Saint George* unto the Christians, as is said already.
 Wherein Archdeacon *Huntingden* agrees also with him,
 affirming, that at the famous battaile of *Antiochia*, *viderunt*
ipsi exercitum Caelestem equis albis, & phabeis armis, quarum Hist. l. 7
ducto-

duktores erant Georgius, Mercurius, (mistaken for Maurinus) & Demetrius. Nor is there more in him, save that he calls the *Hellas pont brachium S. Georgij*, Saint Georges arme; and in another place, he speaks of *Vicus S. Georgij*, Saint Georges Towne; by which no question but he meanes *Diospolis*, as doth also *Hoveden*. Onely the Monke of *Chaster*, (he lived about the yeere 1350.) in his *Poly-Chronicom*, tells us, like an Historian, that in the yeere wherein *Galerius* was made Emperour, *Saint George* of *Cappadocia*, that was *Tribunus*, in *Perse* at a City that heth *Diospolis* that is besides *Ioppen*, was Martyred under *Dacianns* the Iuge. So he, or rather his

„ translatour, for I have not the originall. But as for
 „ Temples, erected to him in those times, wee have store
 „ enough. For in the yeere 1074 (which was some 8. yeeres
 „ after the death of *Harald*) *Robert d'Oyley* a noble man of
 „ Normandy, when he had received at the hands of *William*
 „ the Conquerour in reward of his service in the warres, large
 „ possessions in the County of *Oxon*, built a spacious castle
 „ on the West side of the City of *Oxford*; with deepe dit-
 „ ches, ramparts, an high-raised mount, and therein a Parish
 „ Church unto *Saint George*, unto which when the Parish-
 „ oners could not have accessse, by reason that King *Stephen*
 „ did most streightly besiege *Maud* the Emperesse within
 „ this Castle, *Saint Thomas* Chapell in the street hardby, was
 „ built. About that time also was built *S. Georges* Church in
 „ *South werke*, unlesse it may be thought rather, as before I said,
 „ to be some monument of the Saxons. After King *Edward*
 „ the third. beautified *Windsore*, with a most faire and stately
 „ Church, dedicated to the Virgin *Mary* and *Saint George* of
 „ *Cappadocia*: of which more hereafter. And in the reign of
 „ his successour, *Simon de Sudbury*, then of *London*, and of
 „ *Canterbury* afterward; repaired, or rather new-built [*de novo*
 „ *construxit*] *Saint Georges* Church in *Sudbury*, whereof he was
 „ a native, and from thence denominat: as also a Monas-
 „ tery or College there, *pro secularibus Sacerdotibus*, valued
 „ at the suppression, at 122.l. 18. s. entituled by *Saint Georges*
 „ name. Thus had we also a small Monastery, dedicated to
 „ him, in the County of *Darby*, built by the *Greisleys*,

Camden in Do-
 bunis.

Godwin de pra-
 sul.

Gent.

Gentlemen of good anientry in the Country, valued at the suppression, at 39. l. 13. s. 8. d. and one at *Warwick*, a Friary or Fraternity of *Saint Georges* Clerke, founded by one *Robert de Deneby* and others, about the time of King *Richard* the second. So also, in *London* a *Saint Georges* Church; a Chappell of *Saint George* in the Cathedral of *S. Paul*, and in that of *Lincolne*; another in the Parish Church of *S. Mary Wolnoth*: and a *Saint Georges* Altar (as I am given to understand) in the Cathedral Church of *Normich*. Not to say any thing of *Saint Georges* Churches in *Ipswich*, *Stamford*, *Doncaster*, and *Burford*, where it pleased God to give me both my birth and education; and many other places, in which we will not now inquire. These are *Sensibile super sensum*, matters so obvious to the sense, and of common being; that wee may heere see downe without further searche.

(4) Yet there is one particuler more, a Chappell dedicated to *Saint George*, in a small Vilage of my Country of *Oxford* shire: which here I mention for a speciall rarity that concernes it. For when the Church-yard there was to be consecrated, the people thereabouts were invited to that ceremony, by a publick instrument, under the hands and seals of all the Bishops then in England: and forty dayes indulgences promised unto them, that either then repaired thither, or should in after times observe the Festivall of *S. George*, in the foresaid Chappell. The tenour is, as followeth. *Universis Sancte Matris Ecclesie filiis presentes litteras inspecturis, Henricus permissioe divinae Cant. Archiepiscopus, totius Angliae Primas, & Apostolicae Sedis Legatus, &c. Iohannes eadem permissioe divinae Archiepiscopus Eboracum, Angliae Primas & dictae Sedis Legatus, Will. London, T. Dunelm. Benedict. Monachus. Edm. Exon. Phil. Eken, Wil. Lincoln, Tho. Wiger. Tho. Herefordens. Wil. Cant. & Lichfeldens. Iohannes Rossens. Iohannes Bauger. Iohannes Landavens. Iohannes Bathon. & Wellens. Will. Norwicens. & Robert Sarum, Episcopi, Salutem in auctore salutis. Gratium obsequium & deo placabile sociens prodimus exercera, quatenus fidelium mentes ad*

to sign
winton.
Carlton
Chilphoy
Hopton.

,, charitatis & contemplationis opera, alioquin indulgentiarum
 ,, muneribus excitamur. Cupientes igitur fidelium mentes ad hu-
 ,, juscmodi opera propensus excitare, de Dei Omnipotentis im-
 ,, mensa misericordia, & beatissima Virginis Mariae matris
 ,, suae, ac beatorum Petri & Pauli Apostolorum ejus, nec non
 ,, Sanctorum Alphagi & Thomae Martyrum, omnium Sanctorum
 ,, meritis & precibus confidentes: cunctis Christi fidelibus,
 ,, de peccatis suis vere confitentibus, confessis & contritis, qui ad
 ,, Capellam de Kelmescot Licoln. Diocesis (for Oxon was not
 ,, then a Diocese of it selfe, as now it is) in honore Sancti
 ,, Georgij dedicatum, in Festo S. Georgij proximo post datam
 ,, harum literarum nostrarum accesserint, & ibidem dedicatio-
 ,, nis Commiserij ejusdem Capelle interfuerint, siue in futurum
 ,, successivis futuris temporibus quotiens idem festum aderit,
 ,, praesentes erunt, Oracionem Dominicam cum Salutatione An-
 ,, gelica devote dicendo, aliave pietatis opera ibidem exercendo,
 ,, toties quoties quadragesima dies Indulgentiarum gratis conce-
 ,, dimus, & quilibet nostrum totidem concedit per praesentes, fu-
 ,, turis temporibus duraturas. In cujus rei testimonium sigilla
 ,, nostra fecimus his opponi. Dat. 20. Febr. Anno Domini. 1429.
 ,, Et translationis nostri Henrici Cant. praedicti, Anno 16. A
 ,, pregnant testimony of that faire esteeme, which our Church
 ,, generally, and all the Prelats of it, men of great eminency
 ,, in their times, did beare unto the memory of our blessed
 ,, Martyr.

du luna.

(5) Saint George thus generally honoured by the En-
 glish as a Saint, it was not long, before they fastned a more
 particular respect upon him: the first beginnings of the
 which wee must referre to King Richard of the name the
 first, as it is thus related in the old Register, or black book of
 ,, Windsor. Richardo cum contra Turcos & Agarenos, &c.
 ,, When as King Richard warred upon the Turks and Sa-
 ,, racens, Cyprus and Acon, and was wearie of so long de-
 ,, laies: the siege continuing and he full of trouble and an-
 ,, xiety, at length, *illabente per D. Georgij, ut opinatum est, in-*
 ,, *terventum Spiritu, &c.* On a divine inspiration, by the
 ,, coming in apparition of Saint George, as he imagined,

33 it.

" it came into his minde, to draw upon the legges of cer-
 " taine choyce Knights of his, a certaine Garter or tacker
 " of Leather, such onely as hee had then ready at hand.
 " Whereby they being distinguished, and put in minde of
 " future glory promised unto them, in case they wõne the
 " victory; they might be stirred up and provoked to per-
 " forme their service bravely, and fight more valiantly. In
 " imitation of the Romans, who had such variety of Coro-
 " nets, wherewith militarie men for sundry causes were ac-
 " cordingly rewarded: to the end, that by these instigati-
 " ons (as it were) cowardize being shaken off, the valour
 " of the minde, and courage of the heart, might shew it selfe
 " more resolute. This passage I haue therefore recited at
 the full length, because that some there be, which have re-
 ferred the institution of the most noble Order of the Garter,
 unto this King, and to this occasion: and are perswaded
 verily, that *Edward* the third did onely bring it againe in
 use, being a while forgotten or neglected. But herein, as the
 learned *Camden*, who saw as farre into antiquity, as any
 man either before his birth, or since his death; gives but a
 cold assent, or rather no assent at all: so neither have I met
 with any of the more judicious sort, which doe affirme it,
 though the opinion be related in many of them. But of this
 matter, more in the next Chapter.

(6) However, though we referre not unto this occasi-
 on, and those times, the *Institution of the Garter*: yet we may
 warrantably be perswaded, that this occasion did much
 promote the reputation of that Saint among the English:
 whereby, in tract of time, that most heroicke Order was
 dedicated to him. As for the thing it selfe, because that all
 the apparitions of the Saints in these late dayes, are com-
 monly suspected: wee will digresse a little, to shew what
 may be said in the generall defence of the thing questioned;
 that so we may the better see, how much wee may beleeve
 in this particular of King *Richard* and Saint *George*. And
 first if we consult the Scriptures, we finde that at the *Resur-*
rection of our Saviour, the graves were opened, and many bodies

Mat 27. v. 52.

of 53.

of the Saints which slept, arose, and came out of the graves, and went into the holy Citie, ἤνυσαν ἰδοῦν πολλοῖς, and appeared unto many. This as it was an extraordinary dispensation, & farre above the common Law and course of Nature; so was it for a speciall end: to verifie the resurrection of our Saviour, on whom they did attend, and to assure the faithfull of the certainty of their future Resurrection also. A signe it was, saith Reverend *Theophylact*, ἀνάστα ὁ ἴσους χριστός: *Chryostome* more particularly, σημεῖον τῆς ἐσομένης ἀνάστασης, a token of the Resurrection; and for the close of all, Saint *Hierome*, *Vi dominum ostenderent resurgentem*. So then, although in ordinary course, the Saints are in the Heaven of glories, and that their bodies be corrupted in the earth: yet upon speciall caule, and at the pleasure of their God, they may assume an humane shape; and in that shape appeare unto their brethren, according to the will of him that sends them. For if the Angels, to whom no bodies doe belong, have appeared visible to many of Gods people, in execution of the charge committed to them: how much more easily may we beleeve the same, of the Saints departed; that even they also, at some times, and on some great occasions, have bene employed by God in their owne ordinary forme and shape? *Potamiana* a Virgin Martyr, is reported by *Eusebius*, that she appeared unto *Basilides* her Executioner, the third night after her decease, σέφανον αὐτῆ τῆ καραλλῆ βελδοῖσα, putting a Crowne upon his head; foretelling so, that not long after he should receive the Crowne of Martyrdom, which did accordingly fall out. Καὶ ἄλλαι πολλοὶ κατ' Ἀλεξάνδρειαν, &c. Nay, the same Author tels us, that many of the people of Alexandria (where she suffered) were converted to the Faith, by the frequent apparitions of that Virgin. Other examples there are many, and of Angels some. Of the Archangell *Michael*, there are reports of severall apparitions, upon Mount *Garganus* in *Naples*; upon Saint *Michaels* Mount, in *Normandie*, and *Cornowall*: and one unto King *Charles* the 7. on the bridge of *Orleans*, in his warres against the English, (*illuſtri seu miraculo seu viſo D. Michaelis, in praelio ad pontem Aureliano civitatis, &c*) which

Ecd Hist l.6. cap.4.

Camden in Daunonijs.

Hospinian. & alijs.

which was a chiefe occasion of the French Order of Saint *Michael*. I know indeed, that in times of late, the Priests have dealt exceeding faithlesly, both with Church and people in this kinde: their doctrine, in the point of Purgatory, being such, as could not well subsist without many soule Impostures, and counterfeit apparitions of the dead. Inso-much that as once *Lyra* said, *In Ecclesia Dei, populus saepe in 14. c. Decipitur à Sacerdotibus, fideis miraculis, lucri causa;* Gods people many times is couzened by the Priests with fained miracles: so we may say also, that for the sake of filthy lucre, they have as often bene abused with forged apparitions.

7 ¶) But this of all things else, cannot bee objected against this apparition of Saint *George*. King *Richard* was a Prince of too brave a spirit to be so suspected. And for the thing it selfe, as I beleeve, the Register hath not abused the King, in the deliverie of the storie: so neither that the King should devise the passage, to abuse posterity. Taking this therefore as for granted, that that which is delivered to us in the Register, was so reported by the King: we doubt not but the probability and truth thereof, may very easily bee defended. For our dispatch wherein, we will make bold to use such resolutions, which by Saint *Austin* have bene made in a bulinelle not much different. And first it might be verified that the apparition was true and reall, in reference to him who saw it: although perhaps not in the person of the Saint, but of some Angels rather, who assumed his shape. Which visitations of the Angell, are by God commanded on some speciall occasions, either to terrifie the wicked, or comfort and confirme the godly. *Cur ergo non credimus operationes istas angelicas, per dispensationem providentiz dei, &c. sive instruantur hoc mentes mortalium, sive fallantur, sive consolentur sive terreatur,* as the Father. This might I say bee verified in this particular, had the King bene positive, and not affirmed it onely upon fancie and imagination. For being at that time afflicted and perplext in minde, (why might not God by such an extraordinary meanes,

means, vouchsafe to comfort and advise him; who for no other reason, but the advancement of Gods honor, had took upon him such an extraordinary journey. Which may be also said in iustification of that storie, before related by *Rapertus*. But since this apparition, seems founded rather in the Kings imagination, then the realtie of the thing: we will take counsell further with the same Saint *Austin*, to see by him, how to resolve it. And first we must take notice, that the apparitions of this Saint (as it was generally beleev'd) to the Christian Armies; had very much advanced the reputation, both of the Saint, and of the service: so much that his assistance was implored most principally, whether it were to aide them in their battels, or to assist them in their counsels. Which being so, and the King lingering at the siege of *Ptolemais*, wearied with long delais, (as the storie tels us) his thoughts distempered with anxietie, and his minde bent upon those succours which by Saint *George* had bene brought formerly to the Christian Forces: he might as in a dreame whiles he was asleepe, or in a vision waking, conceive Saint *George* indeed to appeare unto him, and counsell him to that device which he after followed. Saint *Austin* gives two severall, both rules and instances to this purpose. And first (saith he) one man doth often see another in his dreames, either consulting with him about things present, or telling him of things to come: the other partie, being perhaps farre off, at the present time. The instance which he gives, is of one *Enlogius*, who reading of a piece of *Tully*, to his schollers, met with a passage in it of no little difficultie. Which when he could not understand, *et vix potuit dormire sollicitus*, could scarce sleepe for the anxietie of his minde, (which was King *Richards* case) I (saith Saint *Austin*) though at that time in *Milaine*, did in his sleepe expound it to him: *immo non ego, sed imago mea, insciente me*; or rather not my selfe, but my shape onely, which did that night appeare unto him. Hereupon he concludes, *quia mirum ergo est, &c.* What mervaile is it then, if many times the dead themselves not knowing of it, are scene by those which are alive, as in a dreame, and tell them
such

Cap. 11.

Cap. 10.

such particulars, which they finde after to be true. Now that which happeneth unto some, when they are asleepe, may sometimes happen unto others when they are awake: whether it be, that for the time they be as in a trance, or that their thoughts are fixed, and their imaginations settled on some object: so fixed and settled, *ut alius quam si dormirent corporis sensibus abstrahantur*, that they appeare more ravished, and more divided from their senses, then if they were asleepe indeed. For unto them (saith he) *apparent imagines vivorum et mortuorum*, the shapes or images both of the living and the dead, doe present themselves, and give them notice of some things, which when they come unto themselves, they doe most perfectly remember. An instance of the which, he doth also give us in a man of *Tullium*, neere *Hippo*, with whom, he many times had conference about it. Either of these may be *Richards* case, as before I said; and not improbably one was. Dreames often times follow the cogitations of the minde, as well as the condition or constitution of the body: and well we know, that frequently, imagination worketh no lesse effects, if not more true and real, then that here recited. Adde hereunto, that he is said in *Cotovicium*, to have re-edified Saint *Georges* Church in *Lydda*, as before we shewed: which probably might have relation to some such matter as this now spoke of.

(5) But to proceede, the same of such his apparition to that King, did, as before I said, exceedingly promote the reputation of that Saint among the English: so farre, that the most excellent Prince K. *Edward* the third, made choyce of him for his Patron. So Master *Camden* witnesleth in his Remaines, that *George* hath beene a name of speciall respect in *England*, since the victorious King *Edward* the third, chose Saint *George* for his Patron: and the English in all encouers and Battailes, have used the name of Saint *George* in their cryes; as the French did, *Montjoy*, *Saint Denis*. The more immediate occasion was, that this *Edward* at the battaile of *Callice*, Anno 1349. being much troubled with griefe and anger, drawing his sword, called



called earnestly upon Saint *Edward*, and Saint *George*: whereupon many of his Souldiers flocking presently unto him, they fell upon the enemy, and put many of them at that instant to the sword. *Rex Edwardus providè frendens more apri, & ab ira & dolore turbatus, evaginato gladio, S. Edwardum & S. Georgium invocavit. dicens, Ha Saint Edward, Ha Saint George, Quibus auditis & visis, milites confestim Anglici confluebant ad Regem suum. Et factò impetu contra hostes, tam animose institerunt, quòd ducenti ex illis ceciderunt interfecti, &c.* The next yeere after followed the institution of that noble Order of the Garter, dedicated unto Saint *George*, wherein he is intituled by the name of *Patron of the Realme of England*: also by which he came possessed alone, of that speciall patronage, as the more military Saint, which in the former Invocation, might seeme to bee divided, betweene Saint *Edward* and himselfe. Nor did the King stay here, but hauing chose Saint *George* to be the tutelarie Saint and Patron of his Soulderie; he caused him to be painted as upon a lusty Courser, holding a white Shield with a red Crosse on it in his hand, and gave unto his souldiers, to every one a white Coat or Cassock, with two red Crosses, on each side of them one; to weare upon their armour. *Edwaadus item (saith Pol. Virgil.) cum D. Georgium militia presidem optasset, postea ei armato & equo insidentis, dedit scutum album, rubra cruce perinsigne: dedit & militibus suis saga alba, utrimque binis crucibus, item rubris, munita, que illi super armaturam induerent.* So that (saith he) it is a seemely and magnificent thing, to see the Armies of the English, to sparkle like the rising Sunne: the Soulderie of other Countreys having no habit, either to distinguish or adorne them. From henceforth therefore we must not looke upon Saint *George*, as a Saint in generall, but as conceived, to be (such was the superstition of those times) the speciall Patron of the English: for so he is intituled by King *Edward* the third, in the originall institution of the Garter, where he acquaints us, that he had founded and ordained that noble Order, to the honour of Almighty God, and of the blessed Virgin our Lady Saint *Mary*, and of the glorious Martyr Saint *George*, Patron

Tbr. Walsingham Anno R^eg 23.

Hist. Anglic. l. 19.

ad h.

Patron of the right noble Realme of *England*. So in a supplication exhibited in the name of all the Clergie, to Archbishop *Arundell*, Anno. I. Hen. 4. wherein it was requested that *Saint Georges* day might be made a *mainus duplex*, (whereof more in the ninth Section) he is called *Saint Georgius totius militie Anglicanae spiritualis Patronus, &c.* And in the preamble to the constitution of Archbishop *Chicheley*, *Vide sect. 5.* wherein his festivall was established: he is expressly stiled, *Patronus et Protector dictae nationis* (of this Kingdome) *specialis*. Adde hereunto, that in the first of *Henry* the sixth, the Company of *Armorers* in *London* were incorporated by the name of *the fraternitie of Saint George*: which questionlesse reflected on him, though not as Patron specially of this Realme of *England*, yet as the tutelarie Saint of militarie men. Else to what purpose should the *Armorers*, whose trade is onely destinate to the use of *Souldiers*, be made a Corporation by his name, and under his protection. But to proceede unto the honour given him here of speciall patronage, either in imitation or allusion to the ancients. The Pilgrime in the Poet thus prophecieth unto his *Red-crosse Knight*, as he there calls him.

Regist. Arundel
part 1. p. 53.

Faery Qu. l. 1.
cant. 10. n. 61.

*Then seeke this path which I to thee presage,
Which after all, to heaven shall thee send:
Then peaceably thy painefull pilgrimage
To yonder same Hierusalem doe bend,
Where is ordain'd for thee a blessed end,
For thou amongst those Saints, which thou dost see,
Shalt be a Saint, and thine owne Nations friend,
And Patron: thou Saint George shalt call'd be
Saint George of merry England, the signe of victorie.*

And hereunto alludes *Mich. Drayton*, in his *Poly-Olbi-* Song. 4.
on; in a great controversie, questionlesse, which was then
hot, among some Nymphes of his in that Poem.

*And humbly to S. George, their countries Patron pray,
To prosper their designs, now in that mighty day.*

(8) Of

(6) Of other honours done by the English to Saint George, more than they called upon him, as their Advocate of victory; it may perhaps seeme little necessary to dilate. But since our Invocation of God and Saint George, is by some men conceived to be rather Turkish, than truly Christian: we will produce such evidence as may be lesse liable unto offence. Of which kinde, I perswade my selfe, was that honour done unto him in a piece of gold, currant in those times in this kingdome, called the *George-noble*: which on the one side had the picture of Saint George upon it, with this Impresse; *Talis dicata signo mens fluctuare nescit.* Nor can it be offence, that many noble Families in this Realme, had the name of Saint George: an ancient family of Saint George, (out of which flourished many Knights, since the time of King Henry the first,) at *Hatley*, which is of them called *Hatley Saint George*, as I have found in learned *Camden*: another of them, as I conceive it, at *Hinton*, Saint George, in *Com. Sommerset*; the Baronic at this present, of the right honourable the Lord *Pawlet*. But this I leave unto *Clarentieux*, one of the Kings of *Armes*; as most interested in it. I will not here observe that *Charles* of *Burgundie*, one of the fellowes of the Garter, being in discontent with *Edward* the fourth for his Peace with *France*, brake out into this passion; Oh Lord, Oh Saint George, have you done thus indeed, &c. or that the English used his name, as an ordinary oath among them. *Par S. George disent les Angloys, vous dites vray, &c.* as *Froissart* notes it. These things, I say, I will not speake of, lest they may give offence to our nicer cares; nor of more honours of this lesser ranke or quality, afforded him in *England*: and therefore though the Sea be very troublesome and unruly, we will passe over Saint Georges Channell into *Ireland*. And here I shall observe that onely, which I finde in *Master Sel-dens* notes on the *Poly-Oibion*; as viz. that under *Henry 8.* it was enacted; that the Irish should leave their *Cramaboo*, and *Butleraboo*, words of unlawfull Patronage: and name themselves as under Saint George and the Kings of *England*. A masterie of no small moment, considering the

un-

*Purchas Pil-
grim.* l. 3. c. 13.

*Camden in
Reliq.*

*In Itenis or
Cambr. Sb.*

Hals Chron.

Vol. I. p. 142.

untractable nature of that people: and how tenaciouſſie they adhere to their antient cuſtomes,

(10) Nor was the Church of England, leſſe zealous in S. Georges honour, then the State. Before we ſhewed you how the day of his death and Martyrdome, which had beene long celebrated in the Church of God; was firſt eſta- bliſhed for a ſet and ſolemne Feſtivall, in a Synod here held, at Oxon. But after, when the Order of the Garter was ere- cted, and intituled to him; his Feſtivall, which was before of an inferiour Kind, or a *minus duplex*, as they call it; was made more ſolemne, and celebrated with more variety of divine ſervice. A matter firſt attempted in the time of King Henry the 4. In the beginning of whoſe reigne, a convoca- tion being held under Archbiſhop Arundell, it was petition- ed by the Clergy, but at the inſtance of the King, that S. Georges daye (being he was the ſpeciall Patron of this nati- on) *Inſtituatur per totam Angliam Feſtive feriandum, ſicut ce- tetera nationes patronorum ſuorum feſta colunt*, might heere bee celebrated with as much obſervance, as other people ſo- lemnized the feſtivals of their ſeverall Patrons. Which pro- poſition, what entertainment it then had, I doe not finde. The cloſe conſpiracy of the *Hollands* and their associates to deſtroy the King, together with the ſtrong rebellion of the *Percies*, and the ſtirres in Wales: might like enough divert him, at that time, from dealing further in the cauſe.

Regiſt. Arundell.
p. 1. f. 53

(11) But in the firſt of his ſucceſſour, the buſineſſe was effected, and Saint Georges day made a *feſtum duplex*, or a ſolemne Feſtivall. The thing affirmed hiſtorically by Thom. Walsingham, in the beginning of that Prince. *Et in Hen. 5. tempore* (ſaith he) *decretum fuit per Cleri concilium Londonie celebratum, ad inſtantiam Regis nunc, ut feſtivitas S. Georgij Martyris ut duplex feſtum, (he meanes, as we ſhall ſee anon, a *maius duplex*) de caetero celebratur*. More fully are wee cer- tified hereof, out of the Conſtitution or the Act it ſelfe, as it is extant on record in *Lindwood, lib. 2. cap. de Feriis. Ver-*

Fepi Marlynd. p. 310.

In Hen. 5.

bo Ineffabilis, as followeth. *Ineffabilis, &c. Nos qui Dei laudem in Sanctis suis in quibus gloriosus existis, in nostra Provincia cupimus ampliari, Regis & regni incolarum ad hoc hortatibus excitati, confratrumq; nostrorum & Cleri Provincia nostra ducti concilia, quin imo & nostri Provincialis concilij robore ac decreto suffulsi, antiquorum patrum piam erga Sanctos Dei devotionis affectum prosequentes; Festum Beati Georgii Martyris, sub Officio duplici, & ad modum majoris duplicis Festi, tam per clericum quam per populum dicte Provincia, universas Ecclesias ejusdem, per expressum consensum nostrorum fratrum Cleri antedicti, volumus, statuimus, & precipimus annis singulis perpetuis futuris temporibus solemniter celebrari; & in ipso Festo ab omni servili opere, per omnes Civitates & loca ipsius Provinciae, Sicut & prout in Festo natalis domini precipimus Feriati, quo magis in ipso Festo plebs fidelis ad Ecclesias conveniant, Deum laudent, ipsius S. & omnium Sanctorum patrocinia devotius implorent, & pro Rege & regni salute instent frequentius & exorent.* So farre the Constitution. In which two things are to be noted. First that the Festivall is made a *Festum duplex, sub officio duplici ad modum majoris festi duplicis*; Id est, as *Durand* doth informe us, a solempne festivall, whercon the *Responds* and the *Versicles* were (for the greater Majesty) sung by two, and every part of the divine service, begun by two also; and all the *Anthems*, both for the martins and the even-song doubled: which was the most complete, and solempne service then in use. Next that it was to bee obserued with no lesse expressions of piety and devotion, then the Feast of Christs Nativity: then which, what greater testimony of the affection of those times unto the memory of this Saint, could possible be manifested. Adde hereunto, that *Chicheley* then Archbishop of *Canterbury*, when this Act was made, (he was translated thither on the 29. of *July*, Anno 1414. being the first of this *Henries* reigne) did by a locall statute, oblige the fellowes of All-soules in *Oxon*. Which house he founded, to celebrate this day by saying an high Masse, and doing all religious duties in as full a maner as any of the Apostles and Evangelists. *In festis infra scriptis, (so goeth the Statute, C. de modo & temporibus devote discendi Floras Canonicas in Capella) viz.*

Rationale divi-
norum l. 7

S. Stephani, Iohannis Apostoli, Innocentium feria 2. 3. 4. hebdomadarum Pasche, & Pentecostes, Inventionis Crucis, Sanctorum Andrea, Thoma, Math. Philip, & Iacob. caterorumque Apostolorum & Evangelistarum, Georgij, Hugonis, Davidis, Katharinae, & Mariae Magdalene, Volumus altam Missam et ditionum Festerum Officia, modo debito exequantur. Nay so precise and punctuall were our fore-Fathers, in celebrating of this Feast, that rather then it should be swailowed upon by some greater festivall, it either was anticipated or delaid. Anticipated, if it fell upon East-Eve, as sometimes it may, what time it was appointed to be solemnized the 8. or 9. day preceding; as *Maister Selden* notes it, out of an old *Ordinale* of the Province of *Yorke*. Deferred, in case it fell upon the Octaves of Easter, (the Octaves of the greatest Feasts were celebrated with no lesse solemnity, then the feasts themselves:) for then it was to bee observed on the morrow after, a solemne mention being made onely of the Saint, at the evening service. So witnesseth a faire and ancient Breviary, which I have in manü-script. *Si Festum hoc in Octavis Pascha contigerit, differatur in crastinum, et ad secundas Vesperas de Dominico fiat Solemnis mentio de festo.* Afterwards in the time of King *Henry* the 8. when as the number of the Holy dayes was to bee abridged, that so there might more scope bee left for the peoples labour: the festivall of *Saint George* together with some few others, besides those still retained in our publicke Liturgie, were suffered to continue as they were before. And in the English Bibles, commanded by that Prince, *Anno 1538.* to bee kept publickly in the Churches, there is appointed for this day a particular Gospell and Epistle: this being taken out of the first Chapter of *Saint Iames*, beginning at the second verse, (*Count it all joy rather when yee fall into temptation, &c.* the other out of the 15. of *Saint Iohns* Gospell, *I am the true Vine, &c.* which is the Gospell and Epistle appointed for his day in the old Missall, *See. Vsum Sarum.* Nor was this Festivall thus established, or rather made more solemne, as before I said, abolished presently upon the reformation of Religion in this

Kingdome : but was kept Holy for the greater part of King *Edwards* reigne. At last, about the fifth and sixth yeeres of the said King *Edward*, a Catalogue of such Festivalls as were to bee observed for the times to come, was drawne up and ratified by Parliament : in which *Saint Georges* day, with many others, were omitted. Not that they thought him lesse a Saint, then any of the rest, whose Festivalls were then excluded : but that the people might bee eased of many of the Festivalls, which were become a burden to them. Onely it was permitted by the said Statute, unto the Fellowes of the *Garter*, that they might celebrate *Saint Georges* day, and solemnize his Feast as before they did : though after by a private Statute made in a Chapter of the Order, the Festivall was translated to another time, as wee shall shew you presently. Yet neither could the one or the other, so totally obliterate the memorie thereof ; but that *Saint George* doth still retain his place in our Common Calendars. Not in those onely made for the State of every yeere, where commonly hee shines in Festivall redde letters as doe no other of the Saints, excepting those, whose feasts are by the Church kept Holy : but also in the Calendar prefixed before our Liturgy, where hee is specially honoured with the name of Saint, as is no other, not being neither an Apostle or Evangelist, but *Saint Martin* onely. Sufficient evidence, that as the State of England, hath formerly beene much devoted to *Saint Georges* honour : so he doth still preserve his place and reputation, in the opinion of the Church. An argument with mee so powerfull and prevailing, that in respect thereof I value not at all, either the meere word, or bare conjectures of any man, of what especial name soever, which guided by his private spirit, shall resolve the contrary. For how exceeding faithlesse were our Church in the things of God, should shee continue the remembrance of *Saint George* in her publicke Calendar, were shee perswaded of him, that hee was so vile an heretick, as some have made him : or suffer him to possesse a place therein;

Stat. 5. & 6. of
Edw. 6.

therein; did she believe he were a counterfeit, a *Larva*, or a *Tragelaphus*, as the others tell us.

(12) Thus from the *Saxon* times, untill the reigne of King *Edward* the sixth, have wee pursued the history of *Saint George* in this Church and Nation: and finde not any thing till then, which might detaine or hinder us in that pursuite. But then as hath beene shewen, in part, already, and will appeare more fully by the sequel; some few began to juggle with him: and did endeavour, what they could, to robbe him of those honours, which both by Church and State were conferred upon him. *Calvin*, who then was very great with the Duke of *Somerset*, had formerly declared himselfe against our Martyr. This was enough to make the Duke, who was then Protector, to thinke but poorly of this Saint, though as it seemes, hee was not well resolved about it. For in his answer to a letter of *Steven Gardiners* Bishop of *Winton*, which bare date in *May*, Anno 1547. he tells us Fox in Ails and Monum.

„ thus. Some men (saith hee) have thought the Image
 „ of *Bellerophon* or *Perseus*, was turned first and ap-
 „ pointed to bee *Saint George*; and that of *Poliphemus*,
 „ *Hercules*, or some such other *Colossus*, to bee *Saint*
 „ *Christopher*: because Authentick Histories have not
 „ fully proved their two lives. But these bee indifferent
 „ to bee true, or not true; either invented upon some
 „ device, or rising upon a true fact or history; and whe-
 „ ther it were so or not, it makes no great matter to the
 „ present businesse. (See what that businesse is in the
 „ booke at large.) So that wee see the Duke was not well
 „ resolved what to determine in the point. Indeed it was a
 „ point then but little studied. For when King *Edward* ^{G^t}
 „ in the fourth yeere of his reigne, on a *Saint Georges* day, ^{Ibid.}
 „ at *Greenwich*, demanded of his Lords, the Dukes of *Somerset*
 „ and *Northumberland* being then in presence; what
 „ that *Saint George* was, whom wee here so greatly honou-
 „ red: the Treasurer answered in the name of all the rest,

„ (as Master *Foxe* relates the *Storie*) that hee had
 „ never reade of any *George* , but of him onely , who
 „ in the *Legend* is reported manfully to have drawne
 „ his sword , and kill'd the *Dragon* with his speare.
 „ And when the *King* being great with laughter , re-
 „ plyed , *I pray you my Lord , what did hee wish his*
 „ *sword the while* ; hee answered , that hee could not
 „ tell. This is conceived by some , to have beene
 „ spoken by the *King* in scorne ; as if hee did dislike
 „ those honours , which were heere done unto a *Saint* ,
 „ of whose existencie or being there was not any good
 „ record. Well, suppose it so , that the *King* spake in de-
 „ rision ; what mervaile is it , or what will they con-
 „ clude from thence. The *King* was then no more
 „ then thirteene yeeres of age , as the *Story* tels us ; apt
 „ to beleve of *Saint George* , as the *Protestour* was plea-
 „ sed to informe him. And so it seemes hee was. For
 „ afterwards they did not onely exclude *Saint Georges*
 „ daie , from amongst the *Festivalls* : for which they
 „ might pretend the reason before shewed : but they en-
 „ acted in a *Chapter* held at *Westminster* , that the most
 „ Noble Order of the *Garter* , should not bee any lon-
 „ ger entituled by *Saint Georges* name. For thus goeth
 „ the *Statute*. First of all bee it enacted that this Or-
 „ der shall bee called the *Order of the Garter* , and
 „ not of *Saint George*. Not of *Saint George* ? Why
 „ so ? Lest (saith the *Statute*) the honour which is
 „ due to *God the Creatour* of all things , might seeme
 „ to bee given unto the creature. Bee it as they
 „ would have it. But then *Saint George* must bee a crea-
 „ ture ; and not a *Counterfeit* or *Larva* , as *Calvin*
 „ tells us : and as for making him an *Arian hereticke* ,
 „ it was not thought upon in a long time after. Nor
 „ was this all , but they enacted in that *Chapter* , that
 „ for after-times , the *Feast* of the said *Order* should
 „ bee celebrated upon *Whitsun-Eve* , *Whitsun-Day* ,
 „ and *Whitsun-Munday* and not upon *Saint Georges*
 „ day.

„ day, as before it was: which was a full and finall
 disavowing of all Saint *Georges* interest, in the said
 Order. But long Saint *George* stood not devedd of
 his honours. For where these Acts were made in
Marche, Anno one thousand five hundred fifty two,
 of that King the last; they were repealed, all of
 them, in the first of *Quene Marie*. And not repea-
 „ led onely, but it was then decreed in Chapter,
 „ that Sir *William Peter*, being made Chancellour of
 „ the Order at that very time, *Omnia ista novitia Sta-Register win*,
 „ *tuta è Statutorum Libro illico eximeret, ac prorsus ex- desor.*
 „ *pungeret & deleret, ne ulla unquam eorum memoria a-*
 „ *puà posteros extaret*; should raze and sponge them
 „ all, out of the publicke Registers; that no me-
 „ moriall of them might bee transmitted to posteritie.
 This was then done accordingly. Nor was there e-
 ver any Prince since then, that ever studied to revive
 them; or thought their Order blemished, either by
 bearing of his Name, or keeping of his Festivall:
 though they have (all of them) beene exceed-
 ing tender, both of Gods honour, and the Reli-
 gion hee established. Which passages of Kings *Ed-*
wards reigne, are not so much to bee imputed, as I
 take it to any ill affection, which either Prince or Peeres
 had harboured of our blessed Martyr; as to the queazine-
 of the times rather, in which they lived. But now from
 this *K. Edward*, let us proceed unto another: from him
 that is supposed to thinke the noble Order of the Garter,
 defiled in being called by *S. Georges* name; to him that
 first erected it, and vowed it in the first erection, to Saint
Georges honour.

add. 427

CHAP. II.

(1) Of military Orders. (2) King Arthurs Knights of the round table. (3) Windsor made famous by the institution of the Order, as other places for the holding of it. (4) Mortimers round table at Killing worthe, and King Edward the thirds at Windsor; in imitation of King Arthurs. (5) The institution of the most noble Order of Saint Georges Knights. (6) Why called of the Garter. (7) The fable of the Countesse of Salisbury, and her Garter; examined, and rejected. (8) Of the Castle and College of Windsor. (9) Sir Walt. Raleighs opinion touching the killing of the Dragon. (10) And of them also, who desire to have the George Symbolicall.

(1)



Being to intreate now purposely of Saint Georges Knights, and of the Order of the Garter which was dedicated to him; I shall a little speake of Military Orders; which here have beene as antient, as in any Kingdome whatsoever. For our dispatch wherein we must call to minde (what before we noted) that in the infancy or cradle, as it were, of the Roman Monarchy, it was a custome of the Emperours, to honor such as were of greatest merit for their skilfull in armes, with a degree above the rest: which was performed most commonly by putting on upon them, a military belt or girdle, the honourary marke of their well deserving. These *Suidas* calls *μονόζωνοι*, and doth describe them by these tokens: first, that they were *διπλομοι τῶν στρατιωτῶν*, the most

most honourable of the Souldiery; and secondly, *οι μη τιν αυτον τως αλλοις ζωηρα φορευτες*, that they did wearea different belt or girdle from other men. Which their advancement was not more honour unto them, then it was safety to the Prince: those which were so advanced, being more strictly tyed both in oath and honour to the Princes service. This was the antient way of creating Knights: in place whereof, that forme of dubbing, by a blow upon the shoulder, hath since succeeded. Which when it grew too common, especially in these latter times, when Knighthood was bestowed according unto the estate and substance of the party; as well as for his valour and courageous achievements: it seemed expedient to the Kings and Princes of the world, to thinke upon some other way to honour vertue; and to nobilitate such men, as were most neere and deere unto them. A thing exceedingly in use, in these parts of Christendome: especially since the institution of the Templars and Hospitalers, and those who tooke their name from our Saviours Sepulcher. Which Orders, though in part Religious and Regular, like those of Friers; gave the first hint to others to devise the like: yet such as might be more at large, for the encouragement of valour, and reward of vertue. To these beginnings we referre those heroick Orders, which since that time have bene invented: as they themselves may seeme to owe their birth and being, to some such like as went before them. Orders of Knights, as well as those of Monkes and Fryers, have one begot and berd another.

Prod

(2) I say as they themselves may seeme to owe their birth, and being to some such like as went before them. For these, although the antientest of all now in use; were yet but puifnes in comparison of one that went before them: that *viz.* instituted by King *Arthur*, so much celebrated, *The Order of the Knights of the round Table*. Of which however many fabulous vanities are reported; yet doubtlesse there is much in it of reall truth: which wee will sift, and single out, the best we can, because the Order of the

Gar.

Garter, doth in some sort depend upon it. Know then that *Arthur*, being himselfe a valiant Prince; and having manifold occasions in his warres against the Saxons, to make use of military spirits: did in the end by their assistance and his owne conduct, obtaine against his enemies many a signall victory. So that at last, although not long living in perfect peace and quiet; and willing to remunerate that vertue, by the which he was victorious: hee instituted this his Order, indeed the first of all that kind, which hee entituled by the name of the Round Table. Old *Bruto* whom I have in manu script, placeth the institution of it, betweene the yeeres 522. and 527. when having vanquished all his enemies, hee remained in peace. And then it followeth in the story, that *meliores & valentiores milites omnium terrarū*, (conceive it of those specially whom he had formerly imployed) resorted to him: for whose more plausible enterteinment, *Rotundam Tabulam fieri fecit, &c.* hee caused his Round Table to bee made; that so all of them might both equally bee placed, and served indifferently. *Matthew* of Westminster, writing of these times, and of the actions of that Prince, takes notice also of that generall course, which was made at King *Arthurs* Table, for Tilts and Tournaments and such like martiall devices. For in the yeere 523. hee relates it thus. *Tunc invitatis quibusque magnificis ex regnis longe positis, tantam in domo sua cepit habere facetiam; ut sine arma induendo sine serendo, &c. Longe manentes populos ad sui emulationem provocaret.* By meanes whereof (saith hee) hee drew all Kings and Princes, which were neere about him, both to admire and emulate his noble vertues. *John Avalonius*, whom *Bale* calls *Hanwill*, and surnames him (but corruptly) *Archirenius*, who lived about the yeere 1200. doth in brieft remember it: calling King *Arthur*, the ornament of the Round Table. *Arthurus tertio Mense gemina venustus, &c.* as it is cited in Sir *John Prices* defence of the British history. So hath *Dan Lidgate* also, the Monke of *Bury*, where his Muse tels us, that

— by the ordinance
 Of prudent Merlin called his Prophete
 And by his counsaile, he let make a seate
 Amongst his Brittons famous and notable
 Throughout all the world called the Round Table.

Lib. 8. c. 25

Most worthy Knights proved of their hand
 Chosen out by Arthur, this Table was begonne,
 Their famous noblesse through every land
 Shone by report as doth the midday sonne
 To fames palais the renome is up ronne.
 Statutes he set by vertuous ordinance
 Under profession of martiall governance, &c.

Neither have forreiners, and those of good account, beene silent of him and his Table. *Hector Boetius* reportes of *Hist. Scot. l. 9* him, that being much delighted in Tilts and Tournaments, he alwaies had about him a troope of selected Champions: *quos cum epulandum foret, vel de negotio militari consultandum,* which at all publicke feattings and military consultations, he ordered in *Coronam*, as in a Circle, so to avoid that envious chalenge of precedency. Which Sessions house (saith hee) *nostrates, & Britanni ceteraque nationes*, both Brittons, Scots, and all other nations call commonly the Round Table. *Hermannus Schedell* in his *Chronica Chronicorum*, bestows upon King Arthur, the attributes of *Cantatissimus, Fortissimus, Belicosissimus, & Christianissimus Princeps*, a most Renowned, Valiant, Victorious, and most Christian Prince, and tels us in particular *mensam rotundam instituisse*, that hee ordained the Round Table; though for the seate thereof he mistake himselfe, as we shall shew you presently. The same related, or rather out of him repeated, by *Bergomensis* in his *Supplementum*. See also what *Volaterran* hath, both of the victories of this Prince, and the Round Table by him instituted. *Aetas Sex'a Anno 514.*

Theatr. orbis,
in Mansfield.

stituted for his Knights: *ne quid his discrimen ex ambitione foret*, to take away all occasion of ambition amongst them. But that of *Abraham Ortelius*, is, as I take it, of especial note in the present businesse: who tells us out of *Spangeberg* and *Hoppenrodus* two German Authors, that *Hegar* Earle of *Mansfield* lived in King *Arthurs* daies, and was a Knight of the round table; proving thereby the antientry of that famous Earldome. *Hegerus Comes ejus (id est, of Mansfield) illius celeberrimi Arthuri Britannorum Regis coatanensium fuit; atque una cum ceteris Regis istius heroibus, mensam quam vocant Rotundam instituit.* Which testimony coming from a man, not any way affected unto fabulous narrations, is not a little to be prized. The number of the Knights, as it is generally delivered, was 24. their names, and blazon of their armes, you shall finde in *Bara*: called of the Round Table, from the table about which they sate at their publicke meetings; so framed of purpose to avoid all quarrell of precedencie: *ut omnes aequaliter sederent in mensa, & aequaliter seruirentur*, as my *Bruto* hath it. A thing used antiently by the Gaules, from whom the Britons are descended; as *Athenas* hath observed.

(3) The place in which this Order was first instituted, was *Windfore-Castle*. This the blacke book of *Windfore* doth affirme expressly. *Arthurus arcem illam nobilem [Windfore-Castle] inchoavit & Rotundamibi quam vocant Mensam instituit: and withall tells us, that the most famous Order of St. Georges Knights, succeeded in the place thereof; as its like it did. Froissard, and out of him Du Chesne, as for the Castle, and the Table, say the same. Lequel (which Castle) Artus le grand Roy des Bretons avoit premierement fonde pour mettre la Table Ronde, autrefois si celebre & renommee par toute la terre. So Du Chesne hath it out of Froissart. With whom agreeth the Author Des grandes Chroniques de Bretagne, who lived about the time of King Henry the 8. saying: Le Roy Artus, fait faire autrefois le Chasteau de Vindfore, & in iceluy tener la noble Table Ronde, &c. Geofry of Monmouth in his British History, placeth it at Carleon upon Uske, in Monmouth.*

Hist. d'Angleter.
L. 5. Sect 9

mouth-shire, the better to nobilitate his owne Country. *Schedel and Bergomensis, apud Cornubiam Civitatem*, mistaken easily for *Cornubia Civitatem*, some chiefe Towne of Cornwall; King *Arthur* being borne in that Province. But howsoever, this *Carleon*, as also *Camelot*, and *Winchester*, are famous by it: not in *K. Arthurs* booke onely, but in verie good and approved Authors. *Giraldus* makes *Carleon* to be *Arthurs* Court, *Legati ubi Romani adiere*, at such time as the Roman Ambassadors desired him: which, as *K. Arthurs* story tells us, was at the feast of Pentecost, when all his Knights were then about him. *Camelot* now in *Somerlet*, but antiently esteemed as almost all the West Country was, a part of *Cornwall* (remember what was said before by *Schedel and Bergomensis de Cornubia Civitate*) is still commemorated by the people of that County, as King *Arthurs* Pallace. And in the Castle-hall at *Winchester*, there hangs a round table, which they say was that of *Arthur*. Its true, that *Camden* thinks it not bee so antient, and I thinke so too: but I beleve withal that it is there preserved in memory of *K. Arthurs* table, which many times was held in that antient City; this table having also in it about 24. sieges, which is supposed to be the number of *K. Arthurs* Knights. Besides these places, wherein that Prince did much reside, there are some others, famous for King *Arthurs* table; the Court removing with the Prince. *Iohn Stowe* informes us, that in the Parish of *Laufannan, Com. Denbigh*, there is a circular plaine on an hils side, with about 24. seates in it, some greater, some lesser, cut out of the maine Rocke; and by the Country people called *K. Arthurs* table. *Camden* makes mention of another, a round trench of earth so called, in *Cumberland*. These I conceive to have beene his tables, in the times of warre: that Prince being much in action, almost alwaies exercised, and in such times, the grasse is commonly the best Carpet of a Soldier. Who list to see the brave achievements of these Knights, let him consult the volume compiled by *Caxton*, where both their number and performances, are alike augmented. *Mich. Draison* in the 3. song of his *Poly-Olbion*, speaks of *Camelot* and *Carleon*,

Itiner. Camb.
l. i. c. 5.

In Belgis.

In his Annals.

Leon; and in the 4. of Winchester. No marvaile if he adde not Windfore, which doth best deserve it: for he consulted on-ly with the common Romances, and the Brittish historie, (from whom and whom alone, out common writers also have taken whatsoever they have any where delivered to us of that Prince) who speake not of it. But howsoever take along his Muse with you.

*Like Camelot what place was ever yet renownd;
Where, as at Carleon est, he kept his Table Round;
Most famous for the sports of Pentecost so long,
From whence all famous deeds and brave achievements sprung:*

And in the fourth Canto.

————— they report
*The Pentecost prepared at Carleon in his Court;
That tables ancient seate: her Temples they preferre.
Of Camelots they sing, and thon of Winchester.*

(4) But to proceede. This institution gave the hint, as before I said to such Knightly Orders, which since those times have beene invented: especially with us in England, who have beene alwaies æmulous of King *Arthur's* glories. For *Arthur's* table questionlesse begat that of *Mortimer*, and that of *Mortimer* begat that of King *Edward* the third, which was a preamble or *preludium* to the institution of the Garter. Of *Mortimer* a noble Baron it is said by *Walsingham*, that he erected a Round Table at Killingworthe (neere Coventry) for 100. Knights and as many Ladies: to which there was great confluence out of diverse Countries, to exercise the seates of Armes. *Illustris miles Rogerus de Moreno mari apud Killingworth, Ludum Militarem, quem vocant Rotundam Tabulam, centum Militum & tot Dominarum instituit: ad quam pro Armerum exercitio, de diversis regnis conflucit Militia multa nimis*, as that Author hath it, Anno 1280. Now that which *Mortimer* then did out of love to chivalry, was after imitated by our 3. K. *Edw.* for his necessary assistance.

For

In *Edw. 1.*

For being, as he was, imbarked in a tedious warre for his right in *France*, and then abandoned by the Emperour *Ludovicus Bavarus*, who had before made him his Vicar in the Empire: hee was compelled to thinke upon another project, to repaire himselfe. This was to build in *Windsore* a *Round Table*, and thereunto to call out of forraigne nations, such men of qualitie as might be servicable to him in his warres: and give them such munificent entertainment, as might binde them to him. *Rex Edwardus fecit convocari plures artifices ad castrum de Windsore, et cepit edificare domum, qua rotunda tabula vocaretur*, as it is in *Walsingham*. The compasse of this house or table, was 600. foot: the charges which went weekly to the entertainment of the company, amounted at the first to 100. pound, but afterwards by reason of his many warres, reduced to twenty. This by the Author is placed in *Anno Dom. 1344.* and in the eighteenth of that King: *William de Montacute*, first Earle of *Salisbury* of that name, and King of *Man*, being at the first jousts here held, so sorely bruised, that hee died soone after. *Froissard* who lived about those times, mentions the beautifying of this Castle, the same yeere with *Walsingham*. But this he makes the reason of the confluence of so many militarie spirits at that place and time: not to be feasted at the Kings *Round table* which he speakes not of, but to be present at the institution of the Garter, the which hee placeth in this yeere. In that deceived, that he distinguished not this meeting, this confluence of gallant spirits, for Tilt and Tournament; from that which followed sixe yeeres after, in the same place: what time indeed, that noble order was erected. To proceed therefore to the *Round Table*, built by King *Edward* here at *Windsore*, in imitation of King *Arthur*, it brought not with it that effect which was expected for *Philis de Valois*, being then King of *France*, and knowing that this magnificence of King *Edward* aimed onely at his overthrow: conceived it safest for the estate of his affaires, to countermine and worke with him. For this cause therefore, *cepit & ipse edificare rotundam tabulam in terra sua, Ibid.* &c. he caused around table also to be erected in his Court; that

that so he might allure the souldierie of *Italie* and *Almaine* to his owne partie: *ne ad regis Anglie tabulam properarent*, and keepe them from resorting to the Court of the King of *England*. A prudent counsaile verily, and such as sorted very well in the event.

(5) King *Edward* disappointed of this project, quickly resolved upon another; such as might be more fast, and binding, then that formerly intended: which was to institute an order of a choyce companie of Knights, who both in oath and honour, should be bound to adhere unto him, and not to flit away upon the first tidings of a greater entertainment. Besides, it had pleased God to blesse him lately with many signall victories against French and Scottish: King *David* taken prisoner, King *Philip* overthrowne at *Crecie*, the Towne of *Calice* wonne and made a Colonie of English. For this cause therefore, not onely to oblige his militarie men unto him in a stronger tie, then that of princely entertainment; but also both to recompence and incourage such, as had most notably deserved it: it pleased him to ordaine a most noble order and society of Knight-hood; so to adorne their valour manifested in the warres, with honour, the reward of vertue. This the blacke Booke of *Windsore* tellieth to be King *Edward*'s purpose, in devising of this order; the honour due to God onely, being preferred before it, in the intencion of the founder. *Isbe Edwardus 3. Anno regni sui 23. cum de Gallis atque Scotis plus semel illustissime triumphasset, ad dei cultum cui omnia restulit accepta; & ad honestamenta militaria quorum fideli opera tam feliciter usus esset; preclarissimum animum applicuit.* This project he communicated first unto the principall Knights and Lords of all his Kingdome; amongst the which it was received, as well it might, *parsi laticia plausuq;* with great ioy and approbation. The rather, becaute they saw that by this meanes, *per magnam pietatis, nobilitatis & virtutis incrementum*, a great increase was like to bee of pietie, nobilitie, and all vertuous qualities: and that both they amongst themselves, and Forraigners with them, *uno amore pacoque facilius ce-*
rent,

rent, should be more easily united in all true affections. This thus resolved upon, and such elected to this honour as hee thought fittest to participate thereof, and bee the founders of this order: hee did forthwith dispatch his Heralds to *Germany, France, Scotland, Burgundie, and the Netherlands, Ut in statam Windesore celebrisatem proxime futuram, equites & Armigeri convenirent*, that Knights and Squires, such as loved action, might with safe conduct, at the time appointed, repaire to *Windore*, and there for fiteene dayes together, both before and after *Saint Georges* festivall, bee present at the Tiltings and other Martiall exercises. Nor was the Queene for her part, wanting to promote the cause. But to encourage their exploits, and grace the action, *cum trecentis & formosissimis dominabus & generis & amictus honore conspicuis interfuit*, was present at the Iousts, attended with 300. Ladies, the most beautifull of all the Kingdome, and such as were most eminent both for birth and braverie. This was not done without good counsaile; there being no such spurre to valour and heroicke resolutions, as the love of Ladies. So farre the Register at *Windore*. And thus this honourable order was, as wee see, begun and instituted with great solemnitie upon *Saint Georges* day, Anno 1350. being the 23. of that Princes raigne. A Prince of a most absolute and accomplished vertue: The thunderbolt of warre, as some called *Antiochus*, and in the times of peace, nothing inferior to any of the *Legislators*, so much celebrated in the best ages. Briefly we may affirme of him, as the Historian of *Augustus*, the fittest parallell that I can finde for him, amongst famous Princes: *hominandesse, qui omnibus omnium gentium viris, magnitudine sua induiturus sit caliginem*. Of this heroicke order as himselfe was one, so he appointed his successours, Kings of *England*, to be the chiefe thereof, by the name of *Soveraigne*, or *Supremus*. The number of the Knights hee instituted to be 26. no more, *ut pretium faceret raritas*: nor ever have our Kings exceeded in the number, but still confined themselues unto it; that so the order might still keepe its primitive and native lustre. An order of that choyce eminencie, *ut maximos quosque reges non parni-*

In Edm. 3.

Y

tuerit

In registro Or-
dinis.

tuerit in id venire collegium, as *Polydore* hath truly noted; that the most mighty Kings of Christendome have reckoned it a speciall honour to be chosen of it. Now lest it should happen here, *ut populus qui foris dominabatur, saltem domi serviret*, in the words of *Florus*; that those which by their order, are fellows and companions to the greatest Princes, should not be honoured in some measure amongst our selves: it was enacted in the thirteenth yeere of *Queen Elizabeth*, that in the house of Commons at all times of Parliament, such of this order as were below the ranke of Barons, should take precedencie of all whomsoever, the Treasurer and Controller of the household excepted onely. And by an order of *King James*, in the tenth yeere of his raigne, precedencie is given them in all places, and upon all occasions (so the decree runnes) before the younger sonnes of Viscounts and Barons, and before all Baronets; any use, custome, ordinance, or other thing to the contrary notwithstanding.

(6) This order is called properly of *Saint George*, but commonly the Garter. The order of *Saint Georges* Knights, because that King had chose *Saint George* to be the Patron both of his kingdome and his order: but why the Garter, is not so well agreed upon amongst our Authors. Some have conceived, as *Camden* tels us, that from his owne Garter, given forth as a signall of a battaile that sped fortunately, he called his order of the Garter: *Speado* otherwise, for that in a battaile wherein he was victorious, hee had given the word Garter for his signall: and *Selden*, that the Garter was used for some successfull symbole, before his successfull battaile, (perhaps he meaneth that of *Crecie*.) Others there be that have referred it to *King Richards* Garter, mentioned in the former chapter: and verily the blacke booke of *Windsore* doth give some countenance unto this conjecture. for there we are informed, that by the apparition of *Saint George*, as the King imagined, it came into *King Richards* minde, to tye about the legges of his choycest Knights, a leatherne Garter, such onely being next at hand

to

to which in case they played the men, and came off with victorie, *fulgidius et aureum insigne successurum erat*; a richer and more costly token of their well-deserving, should in time succede. And then it followeth, that afterwards being returned into his kingdome, hee purposed to ordaine some famous order, and to entitle it to S. George: *sed quod ipse non prestavit, Edwardus postea adimplevit*; but that which he accomplished not, was performed afterward by King Edward. This probably might occasion, that as the order was intituled to Saint George, so it was also denominated of the Garter, that being the first motive to indeere Saint George unto our nation. But that which I conceive most likely to be the reason of this name, was King Edwards purpose or intention, in making choyce rather of the Garter, then any other part of the whole habit of the order, for their constant wearing: and that hee did in two regards. First, that thereby they should bee mindefull to stand manfully to their Sovereigne, or any other Prince that should employ them with his leave in a righteous quarrell. For so the forme of words used antiently at the putting on the Garter, doe affirme unto us, *viz. Ad laudem omnipotentis Dei, intererare matris eius, & S. Georgij martyris, cinge tibiam tuam hoc insigni subligaculo, &c. quo viz. moneris ut valeas et velis in iusto bello quod solum in ius, stare firmiter, agere fortiter, et vincere feliciter.* A second purpose noted in the Register of the Institution, is that as by their order, they were ioyned together as in a fast tye of amitie and concord: so by their Garter, as a bond of love and unitie, they might bee kept in mind to effect each other. *Sic huic ordini cum nominibus, vestes et ornamenta coaptavit, ut omnia hec. ad amicitiam, concordiam, et reliquam virtutem tendere, nemo non intelligat.* Which combination of mindes, and association of affections, lest possibly it might be thought to have some other end in it, then what was iust and honourable, *ad adversandum in omni re non male facta malam interpretationem*, as the booke hath it: hee caused that French Motto or Impresse to be wrought in with it, which is still observed, that *viz. of Honsoit, qui mal y pense*, Shame bee to him that evill thinketh.

thinketh. In the new modell of statutes, made by King Edward the sixt, or rather by some under him; these reasons, both of them are expressed as followeth: viz. that his most noble Ancestours, Kings of England, had made a certaine fellowship and colledge as it were of Knights, to breede and maintaine a certaine amitie and mutuall agreement in all honest things, and thereupon devised that they in token of unitie and concord, should weare about their legge a certaine Garter, whereby they should declare to all men, that for their Countrie and Gods cause, they would be ready valiantly and manfully to spend not onely their goods, but their lives also, and for this cause had called this fellowship the order of the Garter. So farre these statutes did agree with the ancient copies. And why not thus? why might not this most noble order be as well denominated from the Garter, worne by the Knights about their legges; as those in France denominated of the Starre, because they weare a Starre in their Caps or Bonnets; those of the Golden Fleece, so called by reason of the *toyson d'Or*, borne about their neckes, or in the antient Roman Empire, those called *Morbicavori*, from their Belts or Girdles about their middles. I adde this onely that the Garter like the band about the faggot in the Apologue, was a most fit *memento* to aduise them this, that if they held together in the bond of love and amitie, whereof the Garter was a symbole, they could not easily be broken.

(7) I know there goeth a tale of a Ladies Garter, which falling from her in a dance, the King tooke up: and that when many of his Nobles which stood by, laughed at it, he answered that great honour should ere long be done unto that Garter, and thereupon devised this order. But this I hold to be a foolish idle Romance, derogatorie both to the order and the founder. *Polydore Virgil*, who first of any that I know, committed it to writing, builds not upon record, as a wise man would; but onely upon *fama vulgi*, the trifling and ungrounded talke of the common people: nor can he tell whereon to fasten, whether the Garter were

regina

In Edw. 3.

regina aut amica, either Queenes, or else some other Ladies, the Kings Mistresse. Nor doth he name that Mistresse neither, if such there were. This tale compared with that, which *Froissard* hath reported of that Kings affection to the Countesse of *Salisbury*, hath made some men beleeve, that sure that Mistresse whom *Polydore* hath not named, must needs be this Countesse. And others hearing that the blacke Prince, this King *Edwards* sonne, was passionately affected to the Lady *Ioane* of *Kent*, Countesse of *Salisbury*, as some call her, whom hee after married, mistooke the father for the sonne: and putting all together, have made that namelesse Lady spoken of by *Polydore*, to bee the Lady *Ioane* of *Kent*, Countesse of *Salisbury*. This is the petigrée, as I take it, of this common fable, and this wee purpose to examine: first, taking it for granted, that this Garter fell not from the Queene. For were it so, what lightnesse possibly could any one suspect to be in the King, in case he pleased to sloop and take up her garter: what jealousie could any of his Nobles have of this, which might occasion the suspected Prince to cleare his innocent purpose with an *homi soit*. Nor could it be that Countesses, whom *Froissard* speaks of: supposing that such things as hee delivereth of the Kings affection to that Lady, were true and reall, as indeed they are not. That Lady he calls *Alice*, not *Ioane*: but she was called indeed by neither. Her name was *Katharine*, one of the daughters and coheires of the Lord *William Grandison*, wife of that Earle of *Salisbury* which was killed, as before we said, at the jousts in *Windsore*, sixe yeeres before the institution of the Garter. This is the Lady whom *Froissard* makes to bee the Kings Mistresse, and tels a faire tale of her, that she was besieged in *Roxborough* Castle, by the Scots (that Castle being by the King committed formerly to her husbands keeping, as he saith, who was now prisoner in *France*) and that the King comming to raise the siege, was himselfe surprized; not by the enemy, but her beautie. He tels us also, how hee solicited her chastitie, but was still repulsed: and how in honour of her, and to enjoy her company, hee held a solemne jousts at *London*, but of her Garter not a word. *Bandello* an

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In his heroi-
call Epistles.

Italian (if *Drayton* doe report him rightly) addes that hee had so farre prevailed on the Earle of *Kent*, the Ladies father, as to mediate for him. Of all this there is nothing true, but that the Earle of *Salisbury* was then prisoner in *France*, when *Roxborough* Castle was besieged. For first, the Earle of *Salisbury* had not the keeping of that Castle. The Scottish Writers who best know the businesse of their owne Country, say the contrary: *Hector Boetius* affirming, that King *Edward* gave *Sterling* Castle unto *William Montacute*; and *Roxborough* not unto him, but one *William Felton*, (as he calls him) a man of speciall merit in those times, and in the actions then on foot. Secondly, neither did King *Edward* raise the siege: the same *Boetius* telling us, that the Towne and Castle were both taken, most of the Garrison slain; *Felton* the Governour of the Towne, and the Earle of *Salisbury*, both made prisoners. Vnto which, *Buchanan* agrees, as for the taking of the Towne, and of the Governour: but for the Earle of *Salisbury* he rather thinks, a *Gallus in Gallia captum*, that he was taken by the French in *France*, as indeed he was. That of *Bundello* is so foolish, that it needs no confutation: the Earle of *Kent* not being father to that Lady, said to be besieged in *Roxborough*; or had he bene, yet he was dead tenne yeeres before the siege of *Roxburgh*, which happened in the yeere 1341. Hence we conclude, that the *amica* spoken of in *Polydore*, was not that Countesse of *Salisbury*, of whom *Froissard* and *Bundello* sables. Nor could it be the Lady *Ioane*, once the reputed wife of the second *William*, Earle of *Salisbury*: her marriage with that Earle having alwaies bene so questionable, especially both before and at the institution of the order, that it may well be doubted, whether the stile or title of Countesse of *Salisbury*, might at that time be given her, if at all it could at any. The case was this, this Lady *Ioane* being the daughter of the Lord *Edmund*, Earle of *Kent*, was privately contracted, *per verba de presenti*, to Sir *Thomas Holland*, *carnalis inter eos copula consecuta*, (I speake out of the Popes Bull) the contract being consummate by carnall knowledge. But afterwards, before the publication of the contract, *codem Thoma*

Hist.Scot.l.15.

Hist.Scot.l.9.

In regist. Cantu-
ar. lib. 1. f. 11. p.

in remotis tunc agente, &c. the said Sir Thomas being beyond the Seas in the Kings service; *William de Montacute*, Earle of *Salisbury*, did marry her in *facie ecclesie*, in the open Church, and so detained her from her husband. Hereupon *Holland* now returned, and sensible of the iniurie, makes complaint unto *Pope Clement*, of that name the sixth, and he on due deliberation, commended the full cognizance of the cause to *Ademare*, Cardinall of Saint *Anastasia*. *Ademare*, after some time spent in it, being called home; the Pope appointed *Bernard*, Bishop of *Porto*, to decide the controverſie: who after many trifling and long delaies, adjudged the Lady unto *Holland*, and hee petitioning his holinesse for execution of the sentence, it was accordingly committed to the Bishop of *Norwich* and *London*. This Bull is dated at *Neignon*, where this Pope resided, the thirteenth of November, and of his Popedom the eighth yeere, which falleth lust into the yeere 1350. and in the seventh moneth after that Saint *Georges* day, whereon this noble order was first instituted. So that allowing any reasonable quantity of time to intervenc betweene the first complaint, and the finall sentence; (as certainly proceedings of that kinde, in so high a Court, and against adversaries of so great power, are exceeding dilatorie) during which time, there was a separation to bee made of course, betweene the Lady and the Earle; it followeth that about the time of the foundation of the Garter, or rather some good time before it, if at all ever, she could not bee accounted as the wife of *Montacute*, and therefore not Countesse of *Salisbury*, as the fable makes her. Or say shee were, and that she were King *Edwards* Mistresse, meant by *Polydore*, who can suppose that the blacke Prince, a man accomplished with all vertue, would marrie with his Fathers Mistresse, or one at least, with whom his Father was suspected to be too familiar. Rather I thinke, that the young Prince affecting her, (as certainly shee was a Lady of incomparable beauty) and by the people generally called the faire Maide of *Ken*; on some mistake it was imputed to the King; and then this tale ioyned unto that in *Froissard*,

/ adit.

begat a third; whereby the fable was made perfect, as before I noted. Adde hereunto, that if the motto or impresse had reflected upon this occasion onely of the Ladies Garter, be she what she will: either the publike Registers had specified it, which they doe not, or else the Kings of England, some of them had ere this deserted it, as vaine and scandalous, which they have not done. Hence I conclude for certaine, as before I said, that all this Legend of the Queene or the Ladies Garter, is but a vaine and idle Romance, derogatory both to the Order and the Founder.

(8) Not to stay longer on this matter, let us a litle look upon the seate and habitation, as it were, of this noble Order, the fairest and most stately of our English Palaces. A place first built by *Arthur*, as before wee said, to bee the seate of his *Round Table*: and as it seemeth, it continued a chiefe house of the English Kings, when they had tooke it from the Britons. *Edward* the Confessor, to endow the Church of *Westminster*, which in part he built, gave it with the appurtenances, to the Monkes thereof, *as an endowment and perpetuall inheritance* (so the Charter runneth) *to the praise of Almighty God, and to the use and behoofe of those which serve him*. Long the Monkes had not held it, when the Norman Conquerour liking the situation of it both for State and pleasure, compounded for it with the Convent, and gave them other lands in exchange thereof. He having thus possessed it, beautified and rebuilt the Castle. *Henry* the first, his sonne, added a Church or Chappell to it, and therewithall a Colledge or society of Canon, eight in number. *Henricus primus* (saith the Register at *Windsore*) *optime se facturum intellexit, si tam pulchra substructionis arci, Sacerdotale collegium adderet*. Afterwards *Edward* the third, being here borne, and having founded in it the most noble Order of the Garter, *Anno 1359. incepit novum edificium in castello de Windsore*, as it is in *Walsingham*, began anew to build and beautifie that Castle: which by degrees, and severall Princes, was brought to that perfection which now it hath. So for the Church, as hee first founded it unto the
blessed

Camden in
Aurebat.

blessed Virgin *Mary*, and Saint *George* of *Cappadocia*, lo came it to that beauty in the which wee now behold it, by severall meanes. *Edward* the fourth began the walls of the present fabricke, and went no further. *Henry* the seventh, brought it unto the roose, and left it: Sir *Reginald Bray*, one of the order of the Garter, being a principall agent in it. But for the vaulting of it, it was done of the sole charge of the Deane and Canons: *Christopher Vise-Wick*, a great Minister of that Princes, being then the Deane. The totall of which charge came to 100. pound the vaulting, and foure pound onely the embattelling, as appeareth by an old Deede, betweene the Deane and Chapter, and the workemen, now in the hands of the right honourable, the Earle *Marshall*, which he had of the Bishop of *Chichester*, sometime Canon there. The College here, (not to include the Knights which are 26.) consisteth of 13. Canons secular, whereof one was *Custos*; *Kingstone*, the fourth *Custos* being the first that was entituled the Deane: as also of 13. *Canonici minores*, Vicars, or Petit-Canons, now but seven onely; of 13. secular Clerks, and as many Chorasters. The poore Knights, as they call them, which are here founded, were first intended to be 26, answerable to the number of the Order: but they are onely 13. whereof one is the Governour; and those not settled till the raigne of Queene *Elizabeth*. *Henry* the eighth indeed bequeathed their land unto them for their maintenance; which *Edward*, D. of *Somerset*, after long suit and much expence, did in part make good. After, Queene *Mary* built their houses; her successor Queene *Elizabeth*, gavethem statutes, and King *James* increased their maintenance, by adding twelve pence *per diem*, payable quarterly out of the Exchequer, whereas their pay is monethly which they receive from the Deane and Chapter. Each of which Knights is to have also yeerely for their Livery, a Mantle of blew or purple cloath, with an escocheon of Saint *George* embroydered on the left shoulder of it, but not circled with the Garter: which they weare constantly at the time of divine service. Before they onely were as Pensioners and Corradists, and had some small allowance.

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allowance thence, but lived not there : there being sometimes more of them, and sometimes fewer; no certaine number. For maintenance of this Colledge, the K. the founder, endowed this Church with a good revenue : which partly by the other founders, and partly by the bounty of succeeding Princes, was once well improved. But after, by the iniquity of the times, and the wretchednes of some Deanes; much of the lands was aliened, and some made over in long leases, not yet expired : whereas by the ordinances of their first foundation, it was not lawfull for them to farme out any of their lands, for above five yeeres. Besides their staple rents, the benefit of the offerings, made by the fellowes of the Order (which then came to no small matter) were once wholly theirs. They also had the Saint *Anthony* pigges over all England, which being fatned by the people, of each litter one, and after sold away by the Colledge bailifs, came to 1000. marks the yeere : which meanes accrewd unto them, by the favour of K. *Edw.* the 4. who did appropriate unto the *S. Anth.* hospitall in *Lödon*: The offerings at *Sir Iohn Sbornes* shrine, in *North-Marston*, *Com. Buckingham*, one which was said to have conjured the *Divell* into a boote; being worth 500. lib. *per annum*, were theirs also : the Vicarage of which Towne, was appropriated to them by King *Henry* the seventh, to make them recompence for some lands embezeled from them, to the value of 400. marks yearly. But now both these are lost, and all other casualties, which the devotion of those times did bring in unto them. The fellowes of the Order, are the Patrons of this Church, some few have beene Benefactors also : *Iohn D.* of *Bedford*, *William de la Pole D.* of *Suffolk*, and some others. As Benefactors, they are all praied for, and quarterly commemorated by the Prebends ; in the forme
 ,, that followeth. First for the Praier, it is this. O Lord God,
 ,, our heavenly Father and mercifull Saviour Iesus Christ,
 ,, assist our most worthy King continually with thy holy
 ,, Spirit, that as he is antiently and truly descended from
 ,, the most noble Princes of this Realme, and the bountifull
 ,, Patrons and Founders of this Order and Church, so he
 ,, may

sto. p. 190.
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„ may proceed in all good works, for sustentation of lear-
 „ ning and helpe of poverty. And that all Noble men of
 „ this Realme, especially such as bee companions of this
 „ most honourable Order of the Garter, may
 „ likewise dispose themselves in honour and vertue at all
 „ times; that God thereby may bee the better honoured,
 „ the Common-wealth served, and their fame remaine to
 „ their posterity; and that we may all continue in the true
 „ Faith, and walke in good works that God hath appoin-
 „ ted us, through Iesus Christ, &c. *Amen.* Then for the
 „ Commemoration, it is thus. We praise and thanke thee
 „ O Lord, in all the Noble Kings Patrons of this Order,
 „ and our Benefactors thy servants; humbly beseeching thy
 „ Majesty, as they for their times honorably and charitably
 „ did bestow their gifte to our reliefe, so we may faithfully use
 „ them, to the end that thereby others may be moyed with
 „ such examples, to provide for good and learned Mini-
 „ sters to teach thy holy Word, and to be mercifull in re-
 „ lieving the poore, through Iesus Christ our Lord and
 „ Saviour. In lieu of which good offices, the fellowes of
 „ the Order, are bound by oath, to keepe as much as in them
 „ is, and to defend, the privileges and possessions of the Col-
 „ ledge: *Ut viz, pro virili invarent supportarent, & defenderent,*
regium Sancti Georgij Collegium infra Castrum de Windsor,
tam in possessionibus, quam in aliis rebus quibuscumque, vel
ante datis vel postea demandis; according as in the 19.
 yeere of King Edward the fourth, it was enacted in their
 Chapter.

(9) This Order, as before is said, is dedicated to Saint
 George, whom King Edward having invocated in the Bat-
 talle of Callice, and as Du Chesne relates, in that of Crecy also,
 had made the Patron of his Kingdome. This noted by our
 common Authors, but most authentically to bee proved
 from the originall Charter of the institution. For there
 „ King Edward tells us, that to the honour of Almighty
 „ God, and of the blessed Virgin our Lady Saint Marie,
 „ and of the glorious Martyr Saint George, Patron of the
 „ right

„ right noble Realme of England, and to the exaltation of
 „ the holy Catholick Faith, he had ordeined, erected, esta-
 „ blished and found within the Castle of Windsor, a
 „ Company of 26. noble Knights to be of the said noble
 „ Order of Saint George, called the Garter. Hence is it,
 that in Latine Authors, they are called *Equites Georgiani*,
 Saint Georges Knights: and in some also of the English. Nor
 doe they onely beare his name, but they weare his Image;
 garnished with pearles and pretious stones: appendant to
 their Collars, when they weare their roabes; pendant at or-
 dinary times about their necks, in a golden chaine, or blew
 ribband. Vpon which circumstance both of the name and
 of the *George*, as they use to call, Sir *Walt. Raleigh* grounds
 himselfe and his opinion, from hence affirming, that the
 killing of the Dragon, is a thing historicall. Hee reasons
 „ thus. And though (saith he) for the credit of the killing
 „ of the Dragon, I leave every man to his owne believe:
 „ yet can I not but thinke, that if the Kings of England
 „ had not some probable record of that his memorable act
 „ among many others; it is strange that the Order full of
 „ honour, which *Edward* the third founded, and his suc-
 „ cessours Royally continued should have borne his name:
 „ considering the world had not that scarcity of Saints in
 „ these dayes, as that the English were to make such an e-
 „ rection, upon a fable and person fained. So hee. And
 this I well allow of, in relation to the Saint, whose being,
 and whose being one of speciall eminency among the Saints
 it justifies sufficiently. But I periwade my selfe, it cannot
 well be used in defence of his incounter with the Dragon:
 as being coldly advocated in the Register of Windsor, so
 often cited; which gives it for a matter doubtfull, and ad-
 judged Apocryphall. For saith the Regiller, *De Dracone ve-
 ro liberatae regie stirpis nitidissima puella, quod narrat, non
 est ut anxie defendendum esse consenam, cum id Apocryphum non-
 nullis clamisent.* Yet so, that neither he is willing, *ut iustus
 obstinate condemnentur*, that on the other side it be too peev:sh-
 ly condemned; as that which then had found a generall
 enter-

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 p. 1. l. 2. c. 7. Sect.
 3. f. 5

entertainment in the world. But of the killing of the Dragon we have spoke already, in a place more proper: touching upon it onely here, to shew that neither of the two, neither *Saint Georges* name, nor Image, borne by the fellows of this Order; may be, upon just grounds alleaged by any, to justify that exploded story.

(10) Others there are, so farre from justifying all the Historie of *Saint George*; that willingly they would approve of no part of it: and therefore as they have made the whole Story of *Saint George*, to bee symbollicall; so have they made it also of the same nature, in particular relation to this Order. Thus Doctor *Reynolds* in his first of the Idolatries of *Rome*; *Verum illustres ejus ordinis heroes melius jam edocti atque eruditi, intelligunt Georgiam suam non Cappadocem esse sed Symbolicam; quo exsistantur & monentur ut Draconem oppugnent & bestiam, Id est, Romanum Antichristum.* The nobles of that famous Order, instructed better then before, conceive it rightly; that this their *George*, hath no relation unto him of *Cappadocia*; but meereley is Symbolicall: by which, saith hee, they are admonished and advised, to labour to destroy the Dragon and the Beast of the *apocalypse*, *Id est, the Antichrist of Rome.* And to this purpose Doctor *Bois*, late Deane of *Canterbury*; I write not this, saith he, *Gosp. s. Sund. after Easter.* (having said all the worst hee could) to dishonour that Noble Order of the Garter. For under correction; and *Salva semper honore ordinis.* I take the *George*, which adorneth those right honourable worthies, to bee Symbolicall onely: signifying that a valiant Knight should bee alwaies ready, to fight against the Dragon and other enemies of the Church and State whatsoever. Which words of theirs may be approved also so farre, as that this use may commendably be made of it: but if they were thus spoken, either in reference to the Story, or to the first intention of the founder, there is not any thing more false, or more poorly wrested. For

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if in reference to the Story, if the whole Story must be onely Emblematicall; no doubt but they that first devised it, would have apparelled that their Embleme, or Symbolicall Knight, with a name fit for him: and not have called him *George*; which signifieth an husbandman. Or if in reference to the first intention of the founder; What reason had King *Edward* the sixth or his Counsaile rather, to order it so rigidly, that not the Image of *Saint George* as now they wear it, should be appendant to the Collars of the Order: but onely of an armed Knight upon his Horse, which could not possible reach home to his new Embleme, this new Symbolicall devise of our late reformers. Yet I deny not, but that some such use as they imagine, may commendably be made of it, For by the Charter of the Institution it appears plainly, that this most excellent Order was first ordeyned, unto the honour of Almighty God, and to the exaltation of the Holy Catholicke Faith. And in the Statutes of the Order, it is a cause sufficient to a Knight to be refused at the election; yea and degraded also after his installation: that he hath bene convicted and attainted of heretic and armour against the Faith Catholicke; or hath for any such offence suffered any paine, or conviction publicke. Add therunto that when it is appointed that their Banners, Swords, and Helmets, shall be placed above their stalls: it is to this intent & purpose, to signifie (so saith the Statute) that they doe beare them in defence of Holy Church, as all true Knight-hood doth require. So that wee see (if that will please them) that there are many Items in this excellent Order, which may well lesson and instruct the Companions of it, still to oppose the Divell, that old Dragon, and all his instruments what ever, in maintenance of the Gospel and Gods true Religion. But if the publicke Register may be credited in this particular, as without doubt it may; the *George* was given them as a part of their ordinary habit: to put them in remem-

Stat of Edw. 6
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membrance, that as their Saint and Patron, was in his time, a faithfull Champaign of the Church of Iesus Christ, so should they also bee the Guardians, and Defenders of the Christian Faith. *Insigne Georgij Thoracen protegens, pectus illud in memariam vocat, ut quemadmodum ipse proprius eorum Deus, Christi, & Sponsa ejus Ecclesia, fidelis & gloriosus Miles extitit: Sic & ipsi, Christi Christianaque Religionis fideles Milites & Præpugnatores evadant;* As that Booke hath it. For which cause doubtlesse, *Geofrey Chancer*, in the preparatory Sonnet to his *Canterburie Tales*, doth thus advise them.

—————*But for Gods pleasure*
And his mothers, and in signification
That yee beene of Saint Georges liverie
Doeth him service and knightly obeisance,
For Christs cause is his, well knowne yee.

I am not able to affirme it; but probably some such matter also was intended, when it was enacted, so precisely in the Statutes, That none of this most Noble Order, shall bee seene openly without his *George*: and that it may not be ingaged, aliened, nor sold, nor given away, for any need, cause, or necessity, whatsoever. This I am sure of, that this their constant and continuall wearing of *Saint Georges Image*, may bee a faire instruction unto all of this Heroicke Order, never to lay aside *Saint Georges resolution*: of dying if need be, for the Faith of Christ, and in defence of his Religion and the holy Church; that so they may at last, receive with him the blessed and inaccessible crowne of glory, in the heaven of heavens.

CHAP. III.

(1) *The manner of the election of Saint Georges Knights.*
 (2) *and their installation.* (3) *The order how they sit in Saint Georges Chappell.* (4) *The honour done unto the Sovereigne by the rest of the companions.* (5) *The severall wayes whereby the places are made vacant.* (6) *An answer unto Polydore Virgil, and his misreporting of the statutes.* (7) *Saint Georges festiual, and the celebration of it.* (8) *The robes and habit of the Order.* (9) *The Officers which appertaine unto the Order, and their severall pensions.* (10) *Together with the honourarie robes and ensignes which belong unto them.*

(1)



AVING thus spoken of the institution of this most noble Order, the names and seate thereof, in the former Chapter: it now remaines that we speake somewhat also of their elections, installations, and convenings; their robes and festiual; and such other things as appertaine unto the ornament and honour of the same.

To begin therefore with the elections, wee must first take notice, that the Kings of *England*, are (as wee said before) the Sovereignes of this noble Order. To whom it appertaines to have the declaration, reformation, and disposition of the lawes and statutes of it, which being first devised by that victorious Prince, King *Edward*, by whom the Order first was founded, have bene revised and altered, and enlarged, as occasion was, by the Kings succeeding. As also it belongsto them, or to their lawfull Deputie by them nominated

nominated and authorized, to solemnize the Festivals, and hold the Chapters; and choose into the Order, whom they esteeme to be most worthy of that honour, and like to bee the greatest ornament unto it, yet so that for this last particular, sixe at the least of the Fellowes of the said Order, doe convene at the election, and concurre in it: the residue of them being all warned to be present, and such as faile of their attendance, without iust cause, such as the Sovereaigne shall approve, to be amerced: Such of them as appeare at the time and place appointed, are to array themselves in the Mantle proper to their order, before they goe into the Chapter-house, or place of election: for want of which, his Maiestie now being, then Prince of *Wales*, and *Philip*, Earle of *Montgomery*, were in the 22. of King *Lames*, debarred at that time from giving of their suffrages. As for the forme of the election, the yongest or puisne of the Order begins first, and nominateth nine, viz. three Princes: under which name they comprehend all, from Earles inclusively, and upwards; three Barons, viz. Lords and Vicounts, and three Knights Bachelours or Bannerets: so *ascendendo* the next followeth. He that hath most voyces, upon calculation, is pronounced elected: yet so, that commonly the Sovereaigne useth to impart his pleasure to the rest; that they may all concurre with him. Yea, and sometimes the Sovereaigne, as he may by statute, pronounceth him to be elected, *quem digniorem regnoque suo magis idoneum esse indicabit*; whom hee conceives most worthy, and like to bee most profitable to his affaires: as *Casimire* King of *Poland* was in the 28. of *Henry* the sixt, pronounced elected by the King; though he was named by one onely of the sixe Electors. Nor doe they altogether goe by way of scrutinie, but sometimes have proceeded *viva voce*; as not long since, in the election of *Lames*, Marquesse *Hamilton*, in the raigne of King *Lames*. of happy memory. In nominating of the partie, two things there are, which they especially observe. First, that hee be a Gentleman of name and Armes for three discents, both by the Father and the Mother. For which cause when the Garter was reproachfully taken from the Lord *William Paget*, by

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p. 143.

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Dudley of Northumberland; that so it might be given to his eldest sonne, *John*, Earle of *Warwicke*: he used this colour, to disguise that unworthy action; that the said Lord (as the first raiser of his house) was said to bee no Gentleman of blood, neither by Father nor by Mother. So *Sir John Haywood* tels the storie; The second thing to be observed, is that the partie nominated, be a Knight, and without spect or foule reproach. as *viz.* not convict of heresie, nor attaint of treason; nor by his prodigalitie and riot decayed in his estate, by meanes whereof hee is not able to conserve the honour of his Order; nor lastly, such as ever fled in the day of battaile, the Sovereaigne or his Lievetenant being then present in the field. In all which cases, a Knight elected and installed, may, if it please the Sovereaigne, be degraded also. I say it is observed, that the partie nominated, be a Knight; concerning which, there was a memorable case in the 17. of King *Henry* the eighth, which was this. The Lord *Ross* being elected of the Order, and installed; notice was given unto the King, that he was no Knight. A chapter thereupon being called, the installation was pronounced voyde, and afterwards the Gent. being Knighted by the King, was againe elected.

(2) The partie chosen by the Prince, if he be a stranger, is certified thereof soone after, by letters from the Sovereaigne: and many times the statutes of the Order have been sent unto him to consider of them, whether or not he will accept of the election. But this is a matter meerely formall. For commonly our Kings are first well assured of the parties good affection to them, before they choose him: nor was there ever any King, or forraigne Prince, that hath refused it, but *Philip*, D. of *Burgundie*, and he refused it, by reason of some difference betwixt him, and *Humfrey*, Duke of *Gloucestre*, about the Lady *Jaqueline*, whom D. *Humfrey* had then lately married. But other Princes, as by our Kings it is conferred upon them for an honour; so by them is it accepted also as a favour: the greatest pledge of amitie and faire correspondence betwene friendly Princes. Witness the letters

letters Patents of the King of *Sweden* now being, whereby Master *Henry Saint George*, one of the Heralds, sent to invest the said King with the Order of the Garter, was created Knight. In which that King acknowledgeth, that by his Majesty of Great Britaine, his most deere brother and allie, he was elected of the Order: *in arctioris amicitia nexum, & evidentissimum amoris erga nos sui perpetuò duraturus*; as an assurance of his love, and a bond of amitie. So runnes the Patent, dated in his Campeat *Darsawe*, in the land of *Prussia*, *Septemb. 26. Anno 1627.* On this acceptance, the Sovereigne forthwith sends unto him by his Embassadour, and the chiefe Herald, or some other in his roome, the habit of the order, together with the Garter and the Collar, wherewith they presently doe invest him. And on the other side, the Prince or stranger so invested, within convenient time, send their sufficient deputie, with a Mantle of blue Velvet, to be installed in their roome at *Saint Georges Church* in *Windsore*. Which Deputie so employed, is of himselfe to be of knightly ranke, and without reproach, that so hee may the better represent the person of the Prince elected. Upon which ground of statute, there was a speciall dispensation made unto the Deputie of the King of *Denmarke*, installed in that Princes roome, *Anno 1605.* who neither was a Knight himselfe, nor would receive that order at King *James* his hand; *quippe equestris ordo in usu non erat apud suos*, as in the Register of *Windsore*, because the order of Knight-hood was not in use amongst his country-men. But if the partie chosen be a subject of the Kingdome, the Garter is delivered to him presently on his election, to signifie that he is chosen into the order. Afterwards in the Chapter-house (for so it is ordained by statute) upon the reading of his commission before the Sovereigne or his Deputie, hee is invested with his Robe and Hood. Then followes the installment in the Quire at *Windsore*, performed with many grave and magnificent ceremonies, which done, he is presented with the Collar of his order, and from that time accounted as a fellow and Companion of it, and absolutely possessed of his place therein. Whereas in case he die before

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his installation, he is not to be reckoned as a fellow of it, to have priviledge thereby; savethat in ancient times, *habebat missarum medietatem*, as the statute tels us. These at their installations, have an oath administred unto them, that to their power, during the time they shall be Fellowes of the Order, they shall defend the honour, quarrels, rights, and Lordships of the Sovereaigne; and that they shall endeavour to preserve the honour of the said Order; and all the statutes of it they shall well observe and keepe, without fraud and covin. Which oath is by the natives and subjects of the kingdome, taken absolutely, and in termes: but many times by strangers, relatively, and by halves; in reference to some former order, of the which they were. So when King *Henry* the third of *France*, was by the Earle of *Darby* invested with the Garter, Anno 1585. he tooke his oath to keepe the statutes of the order, in all points, *quæ legibus ordinis, S spiritus, & S. Michaelis non adversantur*; wherein they were not opposite unto the order of Saint *Michael* and the holy Ghost; to which he had beene sworn before. Vpon which reason also, *Fredericke*, King of *Denmarke*, though he did ioyfully accept the habit of the order, refused to take the oath at all, because he had beene sworne before to the French King, at his installation in the order of Saint *Michael*.

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Id. in Anno
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(3) Being thus solemnly installed, and seated in the place belonging to them in the Chappell; their next care is to fasten an escocheon of their Armes in a plate of mettall upon the backe of their said stalls: which they remove, according as themselves, in order are advanced higher. And in that order doe they also change the places of their banners, swords and helmets; which are continually over their said stalls, during their being of the order. This onely is the difference, that at the death of any of the Knights of this noble order, their plate of Armes is left for ever to that stall, where last they sate, in remembrance of them: whereas the banner, sword, and helmet, are all taken downe, and offered with all due solemnities; the offering made by such
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of the surviving Knights, as by the Sovereigne shall be destined to that service. I said before, that they remove their plates and hachments (for so they call their swords, helmes, and banners in one word) according, as themselves, in order, are advanced higher. For in this order they take place, according unto the antiquity of their creation, and not according to their titles, dignities, and estates: so that sometimes a Knight Bachelour hath place before an Earle or Baron, yea a Duke or Marquesse; as not long since, we had example in Sir *Henry Lea* Knight, keeper of the Armorie, who had precedencie of the Duke of *Lenox*. And so they goe also in this order to the Chappell, and sit accordingly at the table on *Saint Georges* Festivall. Onely in honour unto strangers, who be Dukes, or sonnes and brethren unto forraigne Kings and Princes: it is permitted by the statutes, that they take their roomes and places, according to their qualitie. But this is but a late indulgence. For antiently, whosoever was elected into the place of a Knight deceased, succeeded also in his stall: without respect of any qualitie or degree. If a King crowned, came in the place of a Knight Bachelour, whose stall was lowest, he sate there also: no difference being made betwixt Forraigners and Natives, but all accounted of as Fellowes. This is evident by the plates of severall Kings and Sovereigne Princes, placed in lower stalles; as will appeare anon out of two antient Tables hanging in the Quire of *Windsore*: as also from the first intencion of the Founder, who meant them all as Fellowes and companions of the same order, and therefore no prioritie to be challenged by any of them, no more then was in *Arthurs* Table, which hee imitated. *Henry* the seventh, as is supposed, made the alteration, as farre as it hath reference to forraigne Princes. The rest continued in those stalles, where, at first they sate, save that the Sovereignes reserved unto themselves this power: once in their lives (so saith the Statute) to make a generall translation of all the stalles at their pleasure, except of Emperours, Kings, Princes, and Dukes, which alwaies were to keepe their places, except they were advanced higher.

„ In which translation never the lesse, the long continu-
 „ ance in the Order, and the merit and worthinesse of the
 „ Knight was to be considered. That forme of sitting in
 their stalls which is now in use; viz the order of succession
 in tenority, came in by vertue of an act made in the 7. of
 Queene Elizabeth: as being thought more equall and with-
 out exception, then the other was.

Regist. Wind.

(4) Yet notwithstanding, though by the first intention of the founder, they were accounted all as fellows; the Sovereigne chalenging little more, then a priority, and precedencie, and that they have a disposing power in the elections, and other the solemnities which concerne the Order. Diverse things have beene since enacted, in honour of the Sovereigne. Particularly, that at their entrance in the Church, I meane the Quire, or Chappell Royall, after obeisance made to the high Altar, they are to doe like reverence to the Sovereigne, or in his absence, to his stall, which began on this occasion. *John D. of Bedford* Deputy for *King Henry the 5.* did in a Chapter held the 3. of *May, Anno 1421.* of that King the 9. enact by generall consent, that low obeisance should bee made by all the fellows of the Order unto the King, or in his absence to his stall. Which when the King observed as he was present at the evening service of the same day, hee signified to all the fellows which then were present, *Adulto rationabilium & convenientius esse, ut primum Regi vere supremo atque omnipotenti Domino Deo & ejus Altari, promi facti debitum impenderent honorem, in modum virorum Ecclesiasticorum, & deinde perimplerent id*
 „ *honoris, quod sibi sedilive suo oportere crederent*: That hee
 „ would have them first to doe obeisance to the King of
 „ Kings, even to Almighty God, and his holy Altar, according
 „ as the Clergy then used to doe; and after, if they
 „ thought it fit, to him, or to his stall. This was then done
 accordingly, and is still continued; both at their entrance in the Church, and returning backe. Not to the Sovereigne onely, but in his absence doe they the like reverence unto his Deputy. Onely the difference is that the Deputy puts off
 his

his Cappe to them, as they passe along; which the Sovereigne doth not. And for a further honour unto the Sovereigne it was enacted not long since, viz. in the 17. yere of King James, that at the Royall Feast on Saint Georges day, when Garter King of Armes, proclaimes the Sovereignes stile or titles, in Latine, French and English, as the custome is: *omnes comilitones (exceptis magnis Principibus) tantisper stent atque aperto capite*, all the Companions of the Order (except Sovereigne Princes) shal rise up from their seates, and attend that ceremony, standing upon their feet, and their heads uncovered. Adde, that they are to waite upon the Sovereigne in the solemnity of their festivall, and to attend him from his great chamber to the Chappell, in procession, attired in the robes and full habit of the Order: not to depart, nor disrobe themselves, untill the Sovereigne, either by his example, or some other signall, gives them licence. *Nequise exeunt, donec Supremus vel eius deputatus exuerit, exuendive tempus esse decreverit*: as the blacke Booke of Windfore hath it. Other the punctualities of their due observance, I forbear to mention.

(5). Hitherto have we spoken of the election of Saint Georges Knights, of their admission, forme of sitting in their stals, and duties to the Sovereigne. A little would bee said of the meanes and waies whereby the roomes are voyded, and so place made for others, to succede by those elections which are three especially: viz. death, degradation, and surrendry. The second of the three, for here we will not speake of death, is degradation; a piece of iustice more to be commended where it may not, then where it may bee spared. The cases wherein degradation is allowed of, I have shewn already: but the examples of such as have bene finally develtled, are not many. During the warres and buillings betwene Yorke and Lancaster, Butler the Earle of Ormond, Lionel L. Welles, and Galiard of Duras, were degraded utterly, and so were some attainted legally of treason in the times succeeding. Some for a time, have bene develtled, and againe reveltled. *William Lord Pager*, which was so scornefully

Camden, Eliz.
Anno 1563

Hab. Ch. in H. 6

Camden Eliz.
Anno 1560

fully degraded by *Northumberland*, was by *Queene Marie* with great honour, restored againe unto his Garter. And *Sir Iohn Fastolfe*, which for his valiantnesse had bene elected of the Order; was by the Duke of *Bedford* under whom hee served, and unto whom hee was great Master of the household, deuested in great anger, of his *George* and *Garter*; because he had departed from a battaile which the English lost, without stroke stricken. But afterwards, upon good reason, and excuse, by him alleaged in his defence, as certainly he was a wise and valiant Captaine (though on the stage they have bene pleased to make merry with him) he was restored unto his honour. The third and last meanes of avoydance, is by cession and surrendry; and hereof the examples also are but few. This I am sure of, (not to make further search into it) that *Philip* King of Spaine, being offended with *Queene Elizabeth* for altering Religion; and thereby alienated from the English: delivered backe to Viscount *Montague*, the robes and habit of the Order; where-withall, upon his marriage with *Queene Marie*, hee had bene invested. By which his Act, as the Historian hath observed, *Cum Anglis amicitiam visus est prorsus ejuraro*; hee seemed to breake off utterly, all amity and friendship with the Realme of England; Tis true indeed, King *Philip* being once resolved to renounce his Order, was of necessity to send backe the *Garter*. For so it is ordeined amongst them, that even such of them as depart this life, are to take care especially that the Garter be sent backe unto the Sovereigne: by him, and the Companions of the said Order, to be disposed to some other. Examples in which kinde, are infinite and obvious.

Hist. Ang. l. 19

(6) I should now from the Knights, proceed in order to their Patron; and from their installation, to his Festivall: but that I first must meeete an errour, by some accounted as a Law and Statute of the Order; and so delivered by tradition from hand to hand. *Habent isti Equites certas Leges, quibus illud cum primis est constitutum, ut mutuo se iuvens defendantque.* They have (saith *Polidore*) certaine Lawes amongst them:

themselves, and this as one of the most principall of all, that they assist and defend each other, in all extremities and assaies. So he, but doubtlesse there is no such matter. Onely the Knights are bound by Statute, not to ingage themselves in the service of a forreine Prince, without licence from their Sovereigne: nor to beare armes on one side, if any of their fellowes bee already entertained upon the other. This is the ground of the report, for *omnis fabula* (as the *Mythologists* affirme) *fundatur in Historia*. Yet hereupon, *Alphonso*, Duke of *Calabria*, sonne unto *Ferdinand* King of *Naples*; knowing that *Charles* the 8. of *France*, threatned the Conquest of that Kingdome: did with greate importunity request, to be elected of this Order; as accordingly he was. Conceiving, that if once he were Companion of that Order, the King of England, as the Sovereigne thereof, would bee obliged to countenance and aide him, in his warr es against the French. Which hopes, as they were built upon a false and ruinous ground: so is it not to bee admired, if they deceived him. *Polydore Virgil*, who before accounted mutuall defence, to bee a Statute of this Order, doth in this passage overthrow his owne building: Concluding this relation of *Alphonso* and his investiture, with this note; *Iam pridem ea consuetudo ferendi auxilij obsoluerat*, that long agoe that custome had beene out of use: He might as well have said, and more agreable unto the truth, it had never beene; for no such thing appeares at all upon the Statute. Therefore I rather thinke that *Polydore* mistooke himselfe in *Alphonso's* purpose: who as I verily am perswaded, desired this investiture into the Order, not so much out of hope of helpe from England, which lay too farre off; as to keepe up his reputation with the Italian Princes, who lay round about him.

(7) Having thus spoken of the election, installation, and other ordinances of this noble and Heroick Order; we will descend in the next place to give you notice of their Festivall: which they hold every yeere on *Saint Georges* day, unlesse there be some great occasion to deferre it. So

Poly-

Polydore, Ordo est D. Georgio ut bellatorum presidii dicitur; quate Equites quotannis diem ei Sacrum, multis ceremoniis colunt.

31 This Order saith that Author, is dedicated to S. George,
32 as the chiefe Saint and Patron of Military men; whose
33 festiual they very solemnly observe, with many noble
34 ceremonies. But what need *Polydore* have produced un-
35 to this purpose; since from the Statutes of the Order wee
36 have a testimony farre more valid and authentical. For
37 there it is enacted, *ut ubi ubi fuerint modo libertate gaudeat, &c.*

38 that wheresoever any of them be, if they bee at liberty,
39 they shall attire themselves in the full habit of the Or-
40 der: and be devoutly present at the divine service, both
41 of the Vespers and the Day. But if they be within the
42 Realme, they shall attend the Sovereigne, all of them;
43 that they may be present with him at the holy Offices,
44 and at their meate in the great Hall, in honour of their
45 Saint and Patron. Such as are absent with a lawfull and
46 allowable excuse, are not permitted to enter in their
47 stalls the next feast after, but to sit bellow amongst the
48 Chorasters: nor is he suffred at the offering, to goe a-
49 mongst the other Knights, but of what ranck or seniori-
50 ty soever he shall be, he must offer last. After which pen-
51 nance donne, he is to come before the Sovereigne or his
52 Deputy, and demand pardon for his fault; by whom at
53 last he is appointed to goe unto his stall, in his first estate.
54 But if he faile a second time, and be within the Realme,
55 not having any excusation (so saith my Copy of the Sta-
56 tutes) allowable to the Sovereigne or his Deputy, as is
57 above said, he shall not enter into his stall from thence-
58 forth, untill the time that hee have given and offered a
59 Jewell on Saint Georges Akar, of the value of 20. marks
60 of Silver of Troy, and from thenceforth hee shall double
61 every yeere the penalty, unto the time that he be recon-
62 ciled: Nor are those punished onely which are absent,
63 but also such as come late to the divine service, or not to
64 the beginning of it, are not permitted, for that time, to take
65 their places, but must abide below in the Chorasters seates,
66 before their stalls: as not long since did *Henry Earle of*

South-

Southampton in King *James* his time. : So punctually are they bound to observe the day, and the service of it. But to proceed to the solemnity of this Feast, the Knights as many of them as are present, are to attend both on the Vespers and on the Day it selfe, at Divine service; attired with the most rich and stately mantles of their Order, and gallantly adorned with their most rich and sumptuous Collars. In which their going to the Church, and at the offerings, and in sitting at the table, they goe and sit by two and two, every one with his fellow which is foreagainst him in his stall: and if by chance it happen that his fellow be not present, they doe both goe and sit alone, and have their messe unto themselves. I say if so it chance to happen. For all the fellowes are obliged, as before I said, to bee there personally present; without a just and reasonable cause, acceptable to the Sovereigne or his Deputy, and signified under their seale of armes by speciall letters of excuse. Other the pompe and rich magnificence of this feast, I forbear mention; as utterly unable to expresse it. The mind is then best satisfied in such things as this, when the eye hath scene them. Onely I adde, that for the place of this solemnity, it was appointed by the Statute, to be *Windfore-Castle*, the seate and Palace of the Order: or as the Poet calls it,

*The Garters Royall seate, from him who did advance
That Princely Order first, our first that Conquered France;
The Temple of Saint George, whereas his honoured Knights
Upon his hallowed day observe their antient rites.*

*Drayt. in Polj.
Oib. song. 15.*

And as it was appointed, so was it also there observed and celebrated, till the 9. of *Queene Elizabeth*: when it was ordered and enacted, that where the Sovereigne was, there should the feast be solemnized, nor was it after held at *Windfore*, in all her reigne, or often since.

(8) The

(8) The robes and habit which belong unto this order, and are worne onely upon solemne dayes, and great occasions, (besides the Garter and the George, worne commonly) are a Surcoate, a Mantle, and an Hood, all stately and magnificent, both for stufte and fashion: together with a Collar made of pure gold, composed of Knots and Garters, enamelled with roses white and red; the image of Saint George richly set out with precious stones, appendant to it. Of these they are to have a Mantle laid up in *Windsore Castle* for them, to be in readinesse for any sodaine chance, which might require their presence in *Saint Georges Chappell*, or in the Chapter-house: besides, that there they are to solemnize the installations of their brethren, and performe their obsequies. Adde hereunto, that if they come within two miles of it, (except that they bee hindred by some weighty businesse) they are all bound by statute, to reparae thither, and putting on their Mantles, to goe into the Chappell, and there make their offerings. Neither at any time of the comming thither, should they depart from thence, till they have offered in like manner. Of ordinarie wearings there are onely three, the George, the Garter, and the deuce upon their Cloakes. The George, or image rather of *Saint George*, they weare about their necks continually, appendant either to a blue Ribband, or a little chaine. And is so constant and continuall a part of their daily habit, that it is ordered by the statute, that none be scene abroad, or openly without his George: and that it may not bee engaged, aliened, nor sold, nor given away, for any need, cause, or necessity whatsoever. The Garter is of blue, worne alwaies on the left legge, the impresse of it wrought with golden letters, and inchaed with pretious stones, and fastened with a buckle of gold, as with the bond of unitie and concord; to shew that there should be amongst them, a communion both of love and vertues. This seemes to bee the principall, as it is the denominating part of the whole habit. For presently it is given to him that is elected of the order, *in planum argumentū quod unus ordinis illius habendus sit*, in token that he is to be accounted of the order: wher-

"as his Robes are not given unto him till his installation.
 "And in case any of them bee scene abroad without his
 "Garter, he is to pay two crownes to any officer of the
 "order, who shall first claime it, unlesse they bee to
 "take a journey, for then it is sufficient to weare a blue Rib-
 "band under their bootes, to denote the Garter. Last of
 all, in the first yeere of our dread Sovereaigne now being,
 "April 27. 1626. it was thus enacted, that all Knights
 "and companions of the order, shall weare upon the left
 "part of their Cloakes, Coates, and riding Calsocks, at all
 "times when they shall not weare their Robes, and in all
 "places of assemblie, an escocheon of the Armes of Saint
 "George, i.e. a Grosse within a Garter, not enriched with
 "pearles or stones: in token of the honour which they
 "hold from the said most noble order: instituted and or-
 "dained for persons of the highest worth and honour. So
 farre the statute. He which would see what speciall mysterie
 are fancied upon each part & partice of this habit (the last
 excepted) the colours, fashion, stufte, and what ever else
 may be imaginable: let him consult a Pamphlet, published
 1631. by *Bosquierus*, it is entituled *Catechismus ordinis equi-
 tum periscelidis Anglicanae*, the Catechisme of the Garter,
 written by one *Mondonius*, once the Popes Nuntio in this
 Kingdome: composed affectedly after the vaine of *William
 Durantes* in his *Rationale Divinorum*. But such a piece of
 stufte, for dull conceits, and farre fetcht mysteries, and ex-
 travagancies, did I never meete with. How much more hap-
 pily bath he which writ the poeme of the marriage between
Tame and *Isis*, given us a bricfe touch, both of the Patron,
 and of the Knights, and of their habit, thus as followeth,

*Auratos thalamos, regum praeclara sepulchra,
 Et quaecunque refert, nunc Windsorae referre
 Desine. Cappadoci quamvis sis clara Georgi
 Militia, procerumque cohors chlamydata nitenti
 Cincti periscelidisuras, te lumine tanto
 Illustret, tantis radijs perstringit et orbem:
 Ut nunc Phryxanum spernat Burgundia vellas,*

Continuat

*Contemnat caelestis variatos Gallia torques,
Et cruce conspicuus pallas, Rhodus, Alcala et Elba,
Solaque militia, sit gloria splendida vestra.*

Windsore relate no more, the glorious things
In thee, thy gilded roofes, and Tombes of Kings:
Or that thou art so honour'd in the rites
Of *George* the Cappadocian Martyrs Knights.
Who clad in Mantles rich and circled round
The legge, with that the Garter so renown'd;
Doth so advance thy name, and with its raies
Splendant and glorious, so the world amaze:
That *Burgundie* her golden fleece neglects,
And *France* Saint *Michaels* Collar disrespects;
And *Spaine* and *Maltaboth*, esteeme but small
Their crossed robes: thy order dimmes them all.

(9) And now at last we come unto the officers pertaining to this noble order, which now are five: but were originally two onely, the Prelate and the Register, both instituted by the Founder. The Prelate of it, alwaies is the Bishop of *Winchester* for the time being; reputed in those times, Earle of *South-hampton* also; as the ordinance informs me. His office is, to celebrate divine Service, at all publike actions of the order, which require that dutie, and to receiue the votes of all the Knights, when the elections are, and calculate the suffrages: which last, of late hath beene discharged most commonly by the Chancellour: *William de Edsnton*, Bishop of *Winton*, at the time of the foundation, was the first Prelate of the Garter. The Register, Scribe, or Notarie, was antiently any of the Canons, whom the King appointed; (the Deane or Custos being present at the Chapters by his place.) and so continued till *Owen Oglethorpe* (afterwards Bishop of *Carlisle*) being Register and Canon, was made Deane, Anno 1553. who carried it along with him to that office. Since it hath beene appropriated in a manner to the Deanes, to whom there is to be allowed a Pension of 50. pound *per annum*, paid to him

him till the King provide him of some other meanes, of the same value or above. To these two officers, *Henry* the fifth added a King of Armes, which he called *Garter*, principall King of Armes in *England*: *Sir William Bridges*, Knight, being the first that bore that title. His office is to tend upon the order at their publike meetings and solemnities, and to do service at their funerals when they are deceased: for the discharge whereof, he hath a fee of 40. pound *per annum*, paid him by the King, certaine allowance yeerely from the Knights themselves; besides his perquisites, Which certaine fees, antiently rated in the statutes, were by an order of King *James*, in the fiftenth of his raigne, thus settled, *viz.* that every King which shall be of the order, is to pay 10. pound yeerly, every Prince 8. pound, [Dukes of the royall bloud, 6. pound, other Dukes, 4. pound; a Marquesse, 3. pound, 6. shillings, 8. pence, an Earle, 2. pound, 13. shillings, 4. pence, a Vicount, 2 pound, 6. shillings, 8. pence, a Baron, 2. pound, and a Knight Bachelour, foure nobles. The Chancellour was first instituted by King *Edward*, of that name the fourth, *Anno* 1477. the first that had this office, being *Richard Benchamp*, Bishop of *Salisbury*, made by King *Edward*, Deane of *Windsore*, after hee had bene 27. yeeres Bishop of *Salisbury*. His successors in that See, (which in whose Diocesse, *Windsore* is, though exempted from it) enjoyed it for long time together: and as some thinke, till *Edward* the sixt bestowed it on *Sir William Cecill* his chiefe Secretary: nor hath it since, bene in the hands of any of the Bishops of that Church, though Bishop *Cotton* much endeavoured to regaine it. To him, the Chancellour, the common seale belonging to the order is committed, for the dispatch of mandates, missives, and commissions which concerne the order: it being enacted in the twentieth of King *James* his raigne, whatsoever doth concerne the order, shall passe their owne seale onely, and no other. Hee hath an annuall pension of 100. pound allotted to him, and by decree of Chapter, *Anno* the fifth of our dread Sovereigne now being, it was awarded him to take place above all Knights, not of his Majesties privie Counsaile, and before

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fore the Chancellour of the Exchequer, in case they were of equal ranke, and the same degree. And last of all, *Henry* the eighth, added an *Vsher*, called *Black-rod*, to attend upon them in the fourteenth of his raigne, 1523. *qui pro dignitate & honore ordinis, omniumq; officiorum ipsius regni summus erit*, saith the institution, who for the credit of the order, shall be reputed as the principall *Vsher* of the kingdom. His fee is 30. pound *per annum*, besides vailes and casualties.

(10) These officers, to reward them for their attendance, besides their fees, which all of them are allowed save the Prelate onely, have also good respect, and faire regard had of them, in their severall services. The Prelate is to have his lodgings and his diet, wheresoever the Court shall be in times of businesse and solemnitie, at the Kings charge; such as Earles use to have in those publique Festivals: and hath a speciall robe of honour, such as the Fellowes of the order use to weare, appointed him for Parliaments and solemne meetings; it being also granted him, in token of his office about his armes to beare the Garter, as doe the Fellowes of the order, as also on his fore-finger, or his thumb, wherewith in a Garter, his Coate of Armes is impaled with the Armes of the See of *Winton*. The Chancellour is allowed also the like habit, and the same diet: and by an order of *Queenè Maries*, to weare about his necke, at a Chaîne or Ribband, a Jewell with a *Rose gneules*, within the Garter. So for the other officers, as I am given to understand by my courteous friend *Sir William Segar*, now Garter, or chiefe King of Armes, the Register, Garter, and the *Vsher*, weare robes of crimson Sattin, with escoucheons of *Saint George*, without Garters, on the left shoulder. As also that the Garter, King of Armes of the order, useth to weare within a Garter, the Kings Armes crowned. Moreover, that the Garter, I mean the King of Armes so called, doth beare before the Sovereigne, a white Rodde or *Virge*, with the Armes of *Saint George* on the toppe thereof, enamelled and impaled with the Sovereignes Armes; and that the

Vsher

Vher called the *Black-rod*, beareth a Virge of blacke colour: of which the one doth signifie *Premium*, and the other *Pœna*. For when that any new-made Knight is presented to the Sovereaigne, *Garter* doth bring him in with the white rodde: and if at any time a Fellow of the order forfeiteth his place, he is arrested by the *Black-rod*. So farre Sir *William Segar* hath by his speciall fauour, bene pleased to let me know, what honourarie respects belong unto the officers of this noole order. Adde hereunto, that for a greater grace unto them all, *Henry* the eighth enacted, that within the Quire at *Windsore*, in all great and publike meetings, two seates should be provided, both of them to bee placed along before the Sovereignes stall: the one of them for the Prelate and the Chancellour, the other for the *Register*, the *Garter*, and the *Black-rod*. But it is now time, that I present you with a Catalogue of the Knights and Fellowes of this most excellent order, according as I haue perfected the same, out of the common Registers, by the assistance of my good friend, Doctor *Mathew Wren*, now Deane of *Windsore*: to whose humanity I am exceedingly obliged, and willingly acknowledge, that from him I haue received much helpe, in perfecting this latter part of my discourse, that concernes the Order. Which, with the antient Tables of succession, and a list or Catalogue of the principall officers which haue bene belonging to the order: I purpose to deferre till the next Chapter.

Aa

CHAP.

CHAP. IV.

- (1) *The History of the Order reduced to certaine tables.*
 (2) *The ancient manner of succession in the stalls at Windsor, exemplified out of two old French Tables in the Quire there.* (3) *A Catalogue of all Saint Georges Knights, from the first institution of the Order unto this present.* (4) *As also of the Prelate of the Garter.* (5) *And Chancellours thereof.* (6) *Together with a list of the Deanes of Windsor.* (7) *The Registers of the Order.* (8) *And principall Kings of Armes, called Garter.* (9) *The state of the said most noble Order, as now it stands.* (10) *A recollection, and conclusion of the whole.*

(1)



Hus having shewne you what opinion and esteeme, Saint George hath alwaies had in England, both in the Saxon times, and in the Norman; and thence descended to the institution of the most noble Order of the Garter, entituled to him, the maner of election and ceremonies at the installations of his Knights, together with such other things as concerne the lustre of the Order: it now remaines that I present you with a Catalogue of such Peeres and Princes, as have beene made Companions of it; as also with a list of such principall officers, as belong unto it. The whole which is to follow, wee purpose to comprise in foure severall Tables. Wherof the first containes the ancient manner of succession in the stalls at Windsor, exemplified out of two old Tables in the Quire there. The second shall containe the names and titles of such persons,

as

as have beene chosen of the Order, from the first institution thereof, unto the present: and the time also of their Elections. The third, a Catalogue of such principall Officers, Prelats, Chancellours, Registers, and Kings of Armes, which have done service to the Order: To which wee also shall adjoyne a List of the Deanes of Windfore: as being by their place, especially interess'd in the Order; and for long having beene the Registers thereof. Last of all, we shall present you with the State of the said most Noble Order, as now it stands: and so conclude with a briefe summary, and repetition of the whole. First then wee will begin, with the antient tables of succession, kept in the quire of Windfore; on each side one: wherein are comprehended the names of all the founders, and such as did succeed in their severall stalls, till the beginning of the reigne of King *Henry* the seventh. And this I shall the rather doe, partly that such an antient Monument, almost eaten out with time, may be preserved; if at the least any long life be destinate to this discourse: but principally for a prooffe and evidence, how those of this most excellent Order, did formerly succeed each other. For howsoever now it bee, that he that is elected last, sits in the lowest stall; and after, as the places voyde, is promoted higher: and that it is permitted unto Kings, and Soveraigne Princes, and their children, to take precedency, not according to their continuance of the Order, but their dignities; yet at the first it was not so. The founders purpose was, they should all be fellows: and therefore if a crowned King, came in the room of a Knight Bachelour, he succeeded also in his stall, as did Knights Bachelours in the stalls of such Kings and Princes, whom they succeeded. Concerning which, we spake before, in our last Chapter and 3. Section: and for a prooffe thereof, referred the readers to this following Table; written in French, and so accordingly word for word exhibited. Only I have beene bold to adde sometimes a note or too, as by way of explication.

(2)

Ce sont les noms des *Primiers fondeurs du Gartier*, & des autres qui sont venus en leurs lieux.

1. Le tres noble *Roy Edward tiers*, & premier fondeur.

Apres lui vint le *Roy Richard*, fils de *Edward Prince de Galles*. Apres lui vint le tres noble *Roy Henry*, fils de *Iean Duc de Lancastre*. Apres lui vint le noble *Prince & puissant*, le *Roy Henry quins*, Heritier & Regent de France, & *Conquereur de Normandie*. Apres lui vint son fils *Henry de Windfore*, le *Vl. couronné a Paris*, *Roy de France*. (It seemes these *T*ables being made in the time of *King Edward* the fourth, durst not give *Henry* the sixth, the name of *King of England*.) Apres lui & en son temps, entra en son droit titre, le tres noble *Roy Edward quart*, la fleur de Chevalerie. Then followes in a latter hand. Apres lui vint le *Roy Richard le 3*. Apres lui vint le tres noble *Roy Henry VII*.

2. *Prince Edward*, & premier fondeur.

Apres lui vint son fils *Richard Prince de Galles*. Apres lui vint *Iean de Lancastre*, par l'ordonnance du *Souveraigne & la Compaignie*. Apres lui vint *Monsieur Philip la Vache*, qui apres fut remis a le stall du Comte

Comte Darby, par la Souveraigne & la compaignie. Apres lui vint le Prince Henry, fils du Roy Henry. Apres lui vint Monsieur Iehan Dabridgecourt. Apres lui vint Sigismond Empereur. Apres lui vint le Prince Edward, fils du Roy Edward le quart: Apres lui vint le premier fils du tres noble Roy Henry le VII. (hee meanes Prince Arthur.)

3. Duc de Lanoastre Henry, & premier fondeur.

Apres lui vint le Seigneur Despenfer, Edward. Apres lui vint le Conte de Stafford, Hugh. Apres lui vint Monsieur Nichol Sarnesteild. Apres lui vint Monsieur William Arundell. Apres lui vint le Roy de Portugall, Iehan. Apres lui vint le Roy de Portugall, Edward. Apres lui vint le Duc de Gloucestre, Humfrey: Apres lui vint le Roy de Portugall, Alphons. Apres lui vint son fils, le Roy de Portugall, (this was Iohn the 2.)

4. Conte de Warwyke Thomas, & premier fondeur.

Apres lui vint le Conte de Pembroke, Iehan. Apres lui vint le Duc de Bretagne, Iohan: Apres lui vint le Duc de Holland. (He was not D. of Holland, but E. of Holland, and D. of Bavaria, & that in title only, according to the German fashion.) Apres lui vint Monsieur Iehan Robessart. Apres lui vint George Duc de Clarence, frere puisné du Roy Edward quart. Apres lui vint le Duc de Bedford, Iasper. This Iasper was elected into the order by King Henry the 6. by the name of Earle-

of Pembroke : but as it seemes, being put out by King Edward the 4. he was restored againe by King Henry the seventh, by whom hee was created Duke of Bedford, and scled in the Stall of the Duke of Clarence. *Après lui le Roy de Grande Cecile* (he meanes of Naples) *Alphons*. But he was Duke of Calabria only, when he was elected.

5. *Capdan de Buche Pierre, & premier fondeur.*

Après lui vint le Conte de Derby, Henry, qui après fut Roy d'Angleterre, Henry le quart. Après lui vint Messire Philip la Vache. Après lui vint Monsieur Gilbert, Sire de Talbot. Après lui vint Messire Iehan Grey. Après lui vint le Conte Marshall Iehan. Après lui vint le Duc de York Richard. Après lui vint le Conte de Warwick Richard. Après lui vint le noble Prince Charlois Duc de Borgoine. Après lui vint le Roy Dom Ferrando, de la Grande Cecile, & de Naples, par l'ordonnance du Soveraigne & la Compaignie.

6. *Conte de Stafford, Rauf, & premier fondeur.*

Après lui vint Mons. Allan Bukeshall. Après lui vint Mons. Briane de Stapilton. Après lui vint Mons. William Scroup. Après lui vint le Conte de Westmerland, Rauf. Après lui vint Mons. Iehan de Fastolf. Après lui vint le Roy Dom Ferrando de la Grand Cecile, & de Naples, qui après fut remué a le stall du noble Prince Charlois Duc de Bourgogne. Après lui vint le Duc de Ferrare, Hercules.

7. *Conte*

7. Conte de *Salisbury William*, & premier
fondeur.

*Après lui vint le Conte de Arundell, Thomas.
Après lui vint le Conte de Huntingdon, qui après fut
fait Duc d'Exestre. Après lui vint le Duc de Norfolk,
Iehan. Après lui vint le Conte de Worcestre, Iehan,
Grand Constable. Après lui vint le Duc de Norfolk,
Iehan. Après lui vint le Marquis Dorset, Thomas,
fils de la Royne Elizabeth.*

8. Conte de *Marche, Roger*, & premier fondeur.

*Après lui vint Mons. Thomas Vfford. Après lui
vint Mons Richard Pembrugge. Après lui vint le
Conte du Suffolk, William. Après lui vint Mons.
Richard de Burlé. Après lui Mons. Edward, fils du
Duc de York. Après lui vint le Conte de Oxenford,
Richard. Après lui vint Mons. Iehan Blount. Après
lui vint Mons. William Pbelippe, Sire de Bardolph.
Après lui vint Messire Iehan Beauchamp. Après lui
vint le Duc de York, Richard, fils du Roy Edward le
quart. Après lui le Duc de Bokingham.*

9. Mons. *Iehan de Lisle*, & premier fondeur.

*Après lui vint Messire Richard la Vache.
Après lui vint Messire Edward, Sire de Powys. Après
lui vint Her Tangke Clux. Après lui vint Monsieur
le Duc de Glocestre, frere du Roy Edward quart. A-
près lui le Conte de Oxenford, Iehan.*

10. Monf. *Bartholmew Bourgherft*, & premier
fondeur.

Après lui vint le Sire de Neufuille, Iehan, (Newill we call him in our moderne English.) Après lui vint Monsieur Pierre Courtenay. Après lui vint le Sire Lovell, Iehan. Après lui vint le Sire Fitz-Hugh, Henry. Après lui vint le sire de Scalles, Thomas. Après lui vint Mons. de Hasting, William. Après lui vint le Conte de Derby, de Sire Stanly, Thomas.

11. Monf. *Iehan Beaucham*, & premier fondeur:

Après lui vint le Duc de Clarence, Leonnel. Après lui vint le Sire de Basset, Rauf: Après lui vint le Duc de Gheldren, William. Après lui vint le Conte de Stafford, ^{donny} Après lui vint le Conte de Kent, Edmund. Après lui Mons. Robert Dumfranville. Après lui vint le Conte de Salisbury, Richard: Après lui vint Monsieur de Montague, Iehan, apres Conte de Northumberland. Après lui vint le Conte de Arundell, William.

Wm. de

12. Monf. de *Mohun*, & premier fondeur.

Après lui vint le Conte de Kent, Thomas. Après lui vint le Conte de Dorset, Thomas Duc d'Exestre. Après lui vint Don Petro, fils du Roy de Portugall, Duc de Quimbre. Après lui vint Iehan Bourslier, Sire de Berners. Après lui vint le Duc de Buckingham, Henry. Après lui le Sire de Strange, George.

13. Monf.

13 Mons. Hugh Courtenay, et premier fondeur.

Après lui vint le Conte de Northampton, William.
Après lui le duc de Eborum, (he meaneth Yorke) Conte
de Camtebrigie, Edmund. Après lui vint Mons. Iehan,
fils du Roy Hen. IV. duc de Bethford, Regent de France.
Après lui vint Mons. Iehan Grey de Rethin. Après lui
vint le Conte de Somersset, Iehan, après Duc de Somers-
set. Après lui vint Dom Alver Dalmadaa, Conte d'A-
verence, Capitaine de Portugall. Après lui vint le Vis-
conte Bourlher, Henry, après Conte defflex. Après lui
Conte de Arundell, Thomas.

14 Mons. Thomas Holland, et premier fondeur.

Après lui vint le duc de Lancastre Iehan, qui après
fut remué a le stall du prince Richard, par la Souveraigne
et la compagnie : et en son lieu vint messire Iehan de
Burlè. Après lui vint Mons. Thomas Moubray Con-
te de Nottingham. Après lui vint Thomas de Lanca-
stre, fils du Roy Henry quart. This Thomas here men-
tioned, was Duke of Clarence. Après lui vint le Con-
te de Suffolke, William de la Po après Marquis et
Duc de Suffolke. Après lui vint son fils, Iehan Duc de
Suffolke, après lui le Sire de Dynham Iehan.

15 Mons. Iehan Grey, et premier fondeur.

Après lui vint Mons. Wautier Manny. Après lui
vint Mons. Guichard d' Anguillem. Après lui vint
le Duc de Gloucestre, Conte de Bukyngham, Thomas.
Après

Après lui vint le Conte Palatin, Duc de Bavayre, Robert. Après lui vint le Roy Danmarch. Après lui vint Mefire Anthonic de Wideville, Sire de Scales, et de Neuvelles, frere de la Royne Elizabeth. Après lui Mefire Iehan Conyers, Baneret. Après lui le Conte de Surrey, Thomas.

16 Mons. Richard Fitz-Simond, et premier fondeur.

Après lui vint le Conte de Suffolke, Robert. Après lui vint Mefire Robert Namurs. Après lui vint Mons. Iehan Bourgscher. Après lui vint Mons. Thomas Ramston. Après lui vint Mons. Sire Bournell. Après lui vint Mons. Lowes Robeffart, Sire de Bourscher. Après lui vint le Conte Iehan d'Arundell. Après lui vint le Conte Morteigne, Edmund, qui après fut Marquis de Dorset, et Duc de Somerset. Après lui vint Monsieur de Herbert, William. Après lui vint Iehan de Bukyngham Conte de Wiltshire. Après lui vint le Conte de Northumberland, Henry. Après lui le Viscount Lovell Frauncoys. Après lui Mefire Edward Wideville. Après lui le Viscount Wellys, Iehan.

17 Mons. Miles Stapilton, et premier fondeur.

Après lui vint le Conte de Herford Humfray. Après lui vint le Conte de Warwyke, le fils, Thomas. Après lui vint Mons. Thomas Erpingham. Après lui vint le Conte de Stafford, Humfrey, apres duc de Bukyngham. Après lui vint Mons. de Scroup, Iehan.

18 Mons.

18 *Monf. Thomas Wale, et premier fondeur.*

Après lui vint Monf. Reynold de Cobham. Après lui vint Mons. Iohn Sully. Après lui vint le Conte de Warwyk Richard. Après lui vint le Sire de Fauconberge, après Conte de Kent. Après lui vint le Conte de Douglas. Après lui vint le Sire de Broke, Robert.

19 *Monf. Hugh de Wrotesley, et premier fondeur.*

Après lui vint Messire Thomas de Felton. Après vint le Sire de Wilby, William. Après lui vint Monf. William Haryngton. Après lui vint Messire Rauf Bottiller Seigneur de Sudley. Après lui vint Messire Thomas Seigneur Mautravers.

20 *Monf. Neil Loringe, et premier fondeur.*

Après lui vint le Conte d Arundell, Richard. Après lui vint le Sire de Grey. Après lui vint Monf. Hugh Stafford, Sire de Bourscher. Après lui vint le Sire de Hungerford, Wauter. Après lui vint le Sire de Ruvers, Richard, après Conte de Ruvers, et pere de Roigne Elizabeth. Après lui vint Messire Iehan le Seigneur Haward. Après lui Messire Thomas de Borough. Après lui Messire Charles Somerset, Baneret.

21 *Monf. Iehan Chandos, et premier fondeur.*

Après lui vint Monf. Guy de Briene. Après lui vint le Conte de Osternant, William, qui après fut remué
al

al autre part, a le stall du duc de Bretagne, Iehan. This William, Count of Osterreich, who was removed unto the stall of the D. of Bretagne, came after to be E. of Holland, and is there so called. See stall the fourth: Apres lui vint Mons. Humfray fils du Roy Henry. duc de Gloucestre, qui apres fut remné a le stall du Roy de Portugall, Edward Iehan. Apres lui vint Captau de la Bouche, Conte de Longueville. Apres lui vint Messire Iehan, Sire de Dudley. Apres lui Sire William Stanley. Apres lui le Conte de Northumberland, Henry. Apres lui le Conte de Shrewsbury, George.

22 *Mons. Iames d'Audelè, et premier fondeur.*

Apres lui vint Mons. Thomas Granston. Apres lui vint Monseur de Roos. Apres lui vint le Sire Camus, Thomas. Apres lui vint Mons. Iehan Sire de Clyfford. Apres lui vint le Sire de Talbot Iehan, apres Conte de Sherosberie. Apres lui vint son fils, Iehan Conte de Sherouesbery. Apres lui vint le Sire de Wentok. Apres lui vint Messire William Parre. Apres lui Mess. Richard Dunstall. Apres lui Messire Edwarde Ponyns.

23 *Mons. Otes Holand, et premier fondeur.*

Apres lui vint Frank van Halle, Apres lui vint Mess. William Beauchamp. Apres lui vint le Seigneur de Morley, Thomas. Apres lui vint le seur de Wilby, Robert. Apres lui vint Messire Walter Blount, Seur de Montioye. Apres lui vint le Contè de Vr. bine.

24 *Mons.*

24 *Monsf. Henry Em, et premier fondeur.*

Après lui vint Monsf. Thomas Vlightrede. Après lui vint le Conte de Bethford. This E. of Bedford was Ingelram de Coucy, Earle of Suesons in France, who married one of King Edward the thirds daughters. Après lui vint Monsf. Lowes Clyfford. Après lui vint Monsf. Iehan Stanley. Après lui vint le Conte de Sarebery, Thomas. Après lui vint Monsf. Iehan de Radclif. Après lui vint le Visconte de Beaumont, Iehan. Après lui vint Monsf. Robert Harecourt. Après lui vint Monsf. Walter Deveros, Seiur de Ferres. Après lui vint Messire Iehan Cheny, Baneres.

25 *Monsf. Sanfet Daprichecourt, et premier fondeur.*

Après lui vint Monsf. William Fitz-Waren. Après lui vint le Sire Latimer, William. Après lui vint Monsf. Simond de Burlè. Après lui vint Monsf. Iehan Deveros. Après lui vint Monsf. de Beaumont, Iehan. Après lui vint le Conte de Somerset, Iehan, Après lui vint Monsf. Iehan de Cornvaille. Après lui vint Monsf. Thomas Hoo. Après lui vint le Seiur de Stanley, Thomas. Après lui vint Messire Iehan Asteley.

26 *Monsf. Wauter Pavely, et premier fondeur.*

Après lui vint Monsf. Thomas Banastre. Après lui vint Monsf. Sandich de Trane. Après lui vint Monsf. Simon Felbrigge. Après lui vint Henry fils du Roy de Portugall duc de Vison. Après lui vint le Seiur de Duras

Duras. *Après lui vint Messire* Thomas Montgomery.
Après lui vint Messire Gilbert Talbot, *Baneret.*

(3) Hitherto of the old French Tables of succession: which both for the antiquity and authority thereof, I have thought *opera pretium*, to make publike. In the next place, we are to looke upon the Fellowes of this heroicke Order, exhibited in a continued Catalogue, from the first institution, untill this present. Whereof I first must give this notice, that there are many mentioned in it which are not extant in the old *French Tables*, before produced: though specified in the publike Registers of the Order, and the time of their elections, expressed particularly. Whether that the Collector of those *Tables* was not so carefull as he ought: or that those Knights by him omitted, deceased before their installation, as it is plaine some did, I am not able to determine. But for the Catalogue, which I have perfected, as farre as possibly my utmost industrie could extend; it is as followeth.

The

The Founders as they use to call them, of the most noble Order of S. George, named the Garter.

Edward III.
Anno Ch. 1350.

- 1 Edward the third, King of England.
- 2 Edward, Prince of Wales.
- 3 Henry, Duke of Lancaster.
- 4 Thomas Beauchamp, Earle of Warwick.
- 5 Peter Capitaine de la Bouche, a Gascoyner.
- 6 Raph Lord Stafford, after, E. of Stafford.
- 7 William de Montacute, E. of Salisbury.
- 8 Roger Lord Mortimer, after E. of March
- 9 John Lisle, Knight.
- 10 Bartholmew the Burgherst, Knight.
- 11 John Beauchamp, Knight.
- 12 John Lord Mohun of Dunster.
- 13 Hugh de Courtenay, Knight.
- 14 Thomas de Holland, Knight.
- 15 John Grey of Codnor, Knight.
- 16 Richard Fitz-Simon, or Simondson, Knight.
- 17 Miles de Stapulton, Knight.
- 18 Thomas de Wale, Knight.
- 19 Hugh Wirtesley, Knight.
- 20 Neele de Loring, Knight.
- 21 John Chandos, Banneret.
- 22 James de Audley, Knight.
- 23 Otho de Holand, Knight.
- 24 Henry Esme, Knight.
- 25 Sanchio Dabridgecourt, Knight, a Henalteir!
- 26 Walter Pavceley, Knight.

Note

Note here, that notwithstanding most of these Founders have no other stile, then that of Knights: yet Sir John Lisle, Sir Barthol. Burgherit, Sir I. Beaucham, Sir Hugh Courtney, Sir I. Grey, and Sir James Audley, are elsewhere called by the name of Lords. Note also that after, according as the places voided, these following were elected therein to in the time of the said King Edward. But for the times of their elections, as of theirs also which were admitted of the order, under the two next Kings, there is nothing extant, the registers being in that part defective. Therefore we must be faine to ranke them according to their degree and qualitie: and these they were.

Richard of Bourdeaux, Prince of Wales, after King of England, of that name the second.

Lionell, Duke of Clarence.

John of Gaunt, D. of Lancaster, and afterwards of Aquitaine, called unto Parliament by the name of King of Castile, and Leon.

Edmund of Langley, D. of Yorke, and E. of Cambridge.

John, D. of Bretagne, and Earle of Richmond.

Humfrey de Bohun, Earle of Herctord.

William de Bohun, Earle of Northampton.

John Hastings, Earle of Pembroke.

Thomas Beauchamp, the sonne. E. of Warwicke.

Richard Fitz-Alan, Earle of Arundell.

Robert Vfford, Earle of Suffolke.

162 Guiscard de Engolisme, after Earle of Huntington.

Ingelram de Goucy, Earle of Bedford, the Kings sonne in law.

William Lord Fitz-Warin.

Edward

Edward Lord Despencer.

Hugh, Earle of Stafford.

William Lord Latimer.

Reynold Lord Cobham of Sterburgh.

John Lord Nevill of Raby, called de Neufeuille, in
the old French Tables:

Raph Lord Basset of Drayton.

Sir Walter Manny, Banneret, a Gent. of Haynalt,
one of especiall merit and employment in our wars with
France. *Shew. 477.*

Sir Thomas Vfford.

Sir Thomas Felton, the same I take it, whom Hecstor
Boetius calleth by the name of William, of whom, see the
second Chapter of this third part, sect. 7. p. 326.

Sir Francis Van Hall.

Sir Alan Boxhull, Constable of the Tower.

Sir Richard Pembroge.

Sir Thomas Vtreight.

Sir Thomas Banister.

Sir Richard la Vache.

Sir Guido Brian, or Brient?

B b

Richard

Richard II.
An. Ch. 1377.

*Richard the second, King of England, &c. and
Sovereigne of the Garter, elected in his time, these
that follow.*

Thomas of Woodstocke, Earle of Buckingham,
after Duke of Gloucester.

Henry of Lancaster, Earle of Darby, after Duke of
Hereford, and finally, King of England, of that name
the fourth.

William, Duke of Gelderland, descended by his mo-
ther from the Lady Elenor, sister to King Edward the
third, and wife of Reynald, first Duke of Guelders.

William of Bavaria, E. of Osternant, son of Albert, E.
of Holland, afterwards Earle of Holland, Heinalt, &c.

Thomas Holland, Earle of Kent, after D. of Surrey.

Thomas Mowbray, Earle of Nottingham, after
Duke of Norfolk.

Edward Earle of Rutland, after Duke of Aumerle,
and at last, Duke of Yorke, slaine at the battaile of A-
gin-court.

Michael de la Pole, Earle of Suffolke:

*Of whom I finde not any thing in the old French Ta-
bles, but of William, Earle of Suffolke, there is mention
in the eighth stall: which I take rather to be the man,
(he was named Vfford, and died about the sixth of King
Richards reigne) then this de la Pole which was then
newly raised to honour:*

William Lord Scrope, after Earle of Wiltes.

Sir William Beauchamp, after L. Aburgavenny.

John, Lord Beaumont.

William

William Lord Willoughby.

Richard Lord Grey.

Sir Nicholas Sarnsfield.

Sir Philip de la Vache.

Sir Simon Burley, institutor of the King in his minority.

Sir John D'Eureux.

Sir Brian Stapleton.

Sir Richard Burley.

Sir Peter Courtney.

Sir John Burley.

Sir John Bouchier.

Sir Thomas Grandison.

Sir Lewis Clyfford.

Sir Robert de Namurs.

B 2

Henry

Hen. 1111.
An. Ch. 1399:

Henry, the fourth of that name, King of England, &c. Sovereigne of the Garter, made choyce of

Henry, Prince of Wales, after K. Henry the fifth. Thomas, Duke of Clarence, and Lord high Steward.

John, Duke of Bedford, and Lord high Constable, after Regent of France.

Humfrey, Duke of Gloucester, Protector of the Realme in the time of King Henry the sixth.

Robert Count Palatine, and Duke of Bavier. /

Thomas Beaufort, Earle of Dorset, after Duke of Exeter.

John Beaufort, Earle of Somerset. Both these were sonnes to Iohn of Gaunt, by his last wife, the Lady Katharine Swinfurt.

Thomas Fitz-Alan, Earle of Arundell.

Edmund, Earle of Stafford.

Edmund Holland, Earle of Kent.

Raph Nevill, Earle of Westmerland:

Gilbert Lord Talbot.

Gilbert Lord Roos.

Thomas Lord Morley.

Edward Lord Powys.

Iohn Lord Lovell.

Edward Lord Burnell.

Sir Iohn Cornwall, after Lord Fanhope.

Sir

year p-61

Sir William Arundell.

Sir Iohn Stanley.

Sir Robert Vmsfreville.

Sir Thomas Rampston.

*Sir Thomas Erpingham, afterwards Captaine of
the Archers, at the battaile of Agincourt.*

Sir Iohn Sulby.

Sir Sanchio of Trane.

B b 3

Henry

Henry V.
An. Ch. 1413.

Henry the fifth, King of England, &c. Sovereign of the Garter, graced the order with

1413 **I**ohn, King of Portugall.

Henry or Ericus, K. of Danemarke, who married the Lady Philippa, this King Henries sister: /

Sir Iohn Dabridgecourt.

1416 Sigismund King of Hungary and Bohemia, and Emperour elect.

John Holland, Earle of Huntingdon, and after the death of Thomas Beaufort, D. of Exeter

Note here that Holinhead maketh Albert, Earle of Holland, (Duke he calls him) to be invested with the Garter, at the same time with Sigismund the Emperour, but certainly there is no such matter concerning any Earle of Holland, either in the Registers of this King, or any other approved Author. Neither was Albert Earle of Holland, at that time living, who died Anno 1404: twelve yeeres before this supposed installation.

Note also, that betwene the yeere 1416. and 1420. were elected these eleven following, viz.

Thomas Montacute, Earle of Salisbury.

Richard Vere, Earle of Oxon.

Richard Beauchamp, Earle of Warwick, after Vice-Regent of France:

Thomas Lord Camoys.

Robert Lord Willoughby.

Henry Lord Fitz-Hugh.

Sir Simon Felbridge.

Sir Iohn Robsart, or Robertlack.

Sig

Sir William Harington,

Sir Iohn Blount.

Sir Thomas Montacute, not named in the old French Tables, but specified in the Register, pag. 83. as a distinct person from the E. of Salisbury above named.

1420 *Hugh Stafford, Lord Bouchier.*

Sir Iohn Grey of Eyton.

1421 *Sir William Philips, after Lord Bardolph, Treasurer of the household, elected at a Chapter held in Normandy.*

1422 *William de la Pole, then Earle, after Marquesse, and lastly Duke of Suffolke.*

Iohn Moubray, Earle Marshall, after D. of Norfolk

Iohn Lord Clyfford.

Sir Lewys Robsart, Lord Chamberlaine, and afterwards Lord Bouchier:

Sir Walter Hungerford, Lord Secward of the Kings house, after Lord Hungerford, Constable of Windsor, and Lord Treasurer:

Sir Herctongs Cleux, a Knight of Germany, called Her Tancke Clux in the Windsor Tables. / adth

Note here, that Philip, Duke of Burgundie, was in the last of this King Henry, elected of the order, but he refused it, by reason of some differences, as before is said, betwixt him and the Duke of Gloucestre:

Shew. 257. 1 Col.
Hylw. 1. 5349.
1425

B b 4

Henry

Henry V.
AN. 6. 1422.

Henry the sixth, King of England, &c. and Sovereign of the Order, assumed into us.

1423. John Lord Talbot, after Earle of Shrewsbury, the first of this family.

1425. Thomas Lord Scales.

1426. Sir John Fastolfe, Governour of Anjou and Maine.

1429. Humfrey, Earle of Stafford, after Duke of Buckingham, Lord high Constable.
Sir John Ratclif.

1432. John Fitz-Alan, Earle of Arundell.

1435. Edward K. of Portugall, sonne of that K. John, who was elected of the Order, by K. Henry the fifth.

Richard D. of Yorke, who after claimed the Kingdome, against this K. Henry.

1436. Edm. Beaufort, B. of Moriton, in Normandy, after D. of Somerset.

Sir John Grey, after L. Grey of Ruthin.

1437. Richard Nevill E. of Salisbury.

1438. Albert of Austria King of Hungarie and Bohemia, and Emperour of Germany, never installed.

Betweene the yeeres 1438, and 1444. were chosen into the Order, these five following, viz.

John Beauford, Duke of Somerset, elder brother of

of Edm. Earle of Moriton above mentioned.

Gaston de Foix, E. of Longueville.

William Nevill, L. Falconbridge, after Earle of Kent.

John Visc. Beaumont, the first in England that was ever honored with the title of Viscount.

Ralph L. Butler of Sudeley.

1444. Peter D. of Conimbria, 3. sonne of Iohn King of Portugall.

Henry Duke of Visontium, fourth son to the said Iohn K. of Portugall. A Prince of most eternall fame amongst the Portugueze, who partly by his directions, and partly under his conduct became inamoured of the Seas; discovering in his time the Azores, the Isle of Madera, and all the Westerne coast of Echiopia and Africke.

1445: Iohn de Foix, created also Earle of Kendall; called commonly Capdall de Bouche; not mentioned in the old French tables.

v. Hallingh. p. 626.
637.
654.

Sir Iohn Beauchamp, after L. Beauchamp of Powick.

1446. Aluares d'Almada, E. of Auerence, a Portugueze.

Thomas L. Hood and Hastings.

1447. Alphonso King of Portugall.

Sir Francis Surrien, an Arragonian; a man of principall employment in the French warres: not named in the old French tables.

1450. Alphonso K. of Arragon and Naples.

Casimire K. of Poland.

Will. surnamed the Victorious, D. of Brunswick.

Nci.

Henry VII.
A. D. 1482.

Henry the sixth, King of England, &c. and Sovereign of the Order, assumed into it.

1423. **I**ohn Lord Talbot, after Earle of Shrewsbury, the first of this family.

1425. Thomas Lord Scales.

1426. Sir Iohn Fastolfe, Governour of Anjou and Maine.

1429. Humfrey, Earle of Stafford, after Duke of Buckingham, Lord high Constable.
Sir Iohn Ratclif.

1432. Iohn Fitz-Alan, Earle of Arundell.

1435. Edward K. of Portugall, sonne of that K. Iohn, who was elected of the Order, by K. Henry the fifth.

Richard D. of Yorke, who after claimed the Kingdome, against this K. Henry.

1436. Edm. Beaufort, E. of Moriton, in Normandy, after D. of Somerset.

Sir Iohn Grey, after L. Grey of Ruthin.

1437. Richard Nevill E. of Salisbury.

1438. Albert of Austria King of Hungarie and Bohemia, and Emperour of Germany, never installed.

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1445: Iohn de Foix, created also Earle of Kendall; called commonly Capdall de Bouche; not mentioned in the old French tables.

Sir Iohn Beauchamp, after L. Beauchamp of Powick.

1446. Aluares d'Almada, E. of Averence, a Portugueze.

Thomas L. Hood and Hastings.

1447. Alphonso King of Portugall.

Sir Francis Surrien, an Arragonian; a man of principall employment in the French warres: not named in the old French tables.

1450. Alphonso K. of Arragon and Naples.

Casimire K. of Poland.

Will. surnamed the Victorious, D. of Brunswick.

Nci.

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637
654

Neither of these 3. named in the old French tables.

John Mowbray *D. of Norfolk.*

Rich. Widdevill *L. Rivers, after E. Rivers and
L. high Constable.*

1452. Henry *Vise. Bouchier, after E. of Essex.*

*Sir Philip Wentworth, not named in the old
French tables.*

1453. *Sir Edward Hall, not named in the old French
tables.*

1454. *Edward the Kings only sonne, Prince of Wales,
slaine afterwards at the battaile of Tewks-
bury.*

1457. *John Talbot E. of Shrewsbury, elect into his
fathers place.*

*Lionell L. Welles, not named in the old French
tables.*

Thomas L. Stanley.

1458. *John L. Bouchier of Berners.*

1459. *Friderick Archd. of Austria, and Emp, not named
in the old French tables.*

*Iasper of Hatfeild E. of Pembroke, after Duke
of Bedford.*

James Butler E. of Wiltes and Ormond.

John L. Dudley.

1461. *Richard Nevill Earle of Warwick, called the
King-maker, L. Admirall, Warden of the
Cinque-ports, and Capt. of Calice.*

*William Lord Bonvill, and Harrington. Ne-
ver installed.*

Sir John Wenlock, after L. Wenlocke.

Sir Thomas Kyriell. Never installed.

Note

Note that the foure last named, were taken into the Order, at such time as the Duke of Yorke, had in him the sole governance of the King and Kingdome; as being totally devoted to his faction, and stubbor ne sticklers in his cause: though of the foure, two never lived to enjoy the honour, as being executed by Queene Margaret, after her Victory at Sains Albon.



Edward



Edward. IV.
An. Ch. 1461.

Edward the fourth, King of England, &c. and
Sovereigne of the Garter, made Knights thereof.

1463. **F**erdinand King of Naples.
Francis Sforza Duke of Millaine, not named
in the old French tables.
George D. of Clarence:
Richard D. of Gloucester, after King Richard
the third.
James E. of Douglas, a Lord of Scotland.
Galiard L. Duras.
John L. Scrope of Bolton.
William L. Hastings, L. Chamberlaine.
Sir John Afley.
Sir William Chamberlaine, not named in the old
French tables.
Sir Robert Haricourt.

*Note that the two last yeeres of King Henry the sixth,
had beene fatal to the nobility of this Realme, by reason
of the civill warres, betwixt Lancaster and Yorke: that
there became so many places vacant, as we see here filled.
For in the Battell of Northampton, were slaine Hum-
frey Duke of Buckingham, John E. of Shrewsbury, &
John Visc. Beaumont; the Lord Scalles, being slaine im-
mediatly after it: in that of Wakefeild, Richard Duke
of York, and Richard Earle of Salisbury: and in the
second at Saint Albans, William Lord Bonvill, and S.
Thomas Kyriell: Besides that James Earle of Wilts,
and*

and Lionell Lord Wels, being of the Lancastrian party, were before put out: as probably also were King Henry, and his sonne Prince Edward, and the Earle of Pembroke, that so their places might bee given to such fast friends, as the prevailing Prince thought fittest either to reward, or oblige unto him. Now that there were at that time, so many deade, whose places were not filled, as before is said, is evident by the records at Windsor: where it appeares, that in the first yeere of this King, *Supremi Deputatus insignia sex demortuorum offerrebat, the Sovereignes Deputy performed the obsequies of six of the said Order, which were then deceased.*

1464. Iohn Nevill, Lord Montacute, after Earle of Northumberland, and lastly Marquis Montacute.

William Lord Herbert, after Earle of Pembroke.

1468. Anthony Widdevill Lord Scales, after Earle Ryvers, and Lord high Constable.

N.N. Lord of Montaguison, a Gascoiner, as I conjecture, Not named in the old French tables.

Iohn Tiptoft E. of Worcester, and Lord high Constable.

1472. Walt. Blount L. Montioy.

Iohn Stafford E. of Wiltes.

1473: Will. Fitz-Alan E. of Arundell.

Iohn Mowbray D. of Norfolk.

Iohn de la Pole D. of Suffolke.

Iohn L. Howard, after D. of Norfolk.

1474. Henry.

1474. Henry Stafford *D. of Buckingham, and after
L. high Constable.*

Thomas *L. Maltravers.*

Walt. d'Eureux *L. Ferrers of Chartley.*

Sir VWilliam Parre.

1475. Frederick *D. of Vrbin.*

copyd. p. 607

Henry-Algermon Percy *E. of Northumberland.*

1476. Edward *P. of VVales, after K. Edward 5.*

Richard *D. of Yorke, the K. second sonne.*

Thomas Grey *Marq. Dorset.*

1477. Sir Thomas Montgomery.

1478. Charles *D. of Burgundy.*

1480. Ferdinand *K. of Castile and Arragon; surnamed the Catholique; not named in the old French tables.*

Hercules *D. of Ferrara.*

1483. Iohn *K. of Portugall, whom I conceive rather to have beene elected in the reigne of Henry the 7. for he is named there also, as then chosen.*

Richard

Richard of Gloucester, King of England, &c. Richard III.
An. Ch. 1483.
Soveraigne of the Garter, admitted these: viz.

1483. Sir John Conyers, Banneret.

1484. Thomas E. of Surrey, after D. of Norfolk.

Thomas L. Stanley, after E. of Darby.

Francis L. Lovell, after Visc. Lovell.

Sir William Stanley, afterwards L. Chamber-
laine to K. Henry the 7.

1485. Sir Richard Ratcliffe, not named in the old
French tables.

Sir Richard Tunstall.

Henry

Henry 7. A.Cb.
1486.

Henry the seventh, King of England, &c.
Soveraigne of the Garter, admitted to
this Honour.

1487. **I**ohn Vere E. of Oxon, Capt. of the Archers
at Bosworth field.

Thomas L. Burgh.

1489. John King of Portugall, who though hee be wa-
med as chosen in the last yeere of King Ed-
ward the fourth; yet I conceive, hee was e-
lected at this time, and not before. My reason
I shall shew hereafter.

George Talbot Earle of Shrewsbury, after the
death of the Lord Broke; L. Steward.

John Vis. Welles. *See p. 426.*

Giles Lord Dawbeny, E. of Bridgewater.

Edward L. Widdeville:

George Stanley L. Strange:

1490. Sir Iohn Savage.

Sir Iohn Cheinic:

1494. Alphonso Duke of Calabria; after King of
Naples.

Arthur the Kings eldest sonne; Prince of
Wales.

Thom: Grey Marq. Dorset.

After

After betweene the yeere 1494: and 1500: these seven following were elected: viz.

- Henry Percy E. of Nothumberland.
- Henry Bouchier E. of Effex.
- Sir Charles Somerser, Banneret, after Lord Herbert E. of Worcester.
- John L. Dynhan, L. Treasurer.
- Robert Willoughby L. Brooke L. Steward.
- Sir Edward Poynings. *a valiant leader. Holbyll 310. Father to the*
- Sir Gilbert Talbot, Banneret. *the first of his name. 215. and the*

1500. Sir Richard Pole, Lord Chamberlaine to the Prince.

After betweene the yeere 1500. and 1505: were chosen of the Order, these 9. that follow: viz.

- Maximilian Archd. of Austria, after Emperour.
- John K. of Danemarke.
- Henry the K. second son, D. of Yorke, after K. of England, of the name the 8.
- Edward Courtney E. of Devon.
- Sir Richard Guilford.
- Sir Thomas Lovell.
- Edmund de la Pole, E. of Suffolke.
- Sir Reginald Bray.

1505. Vbaldo D. of Urbine: *S. Gilbert's Hall. Holbyll 310. Father to the first of his name. 215. and the first of his name. Holbyll 310.*

Edward Stafford Duke of Buckingham; Lord high Constable.

Gerard E. of Kildare:

Henry L. Stafford, E. of Wilts.

Gc

1506. Ri-

1506. Richard Grey E. of Kent.

Sir Rheleap Thomas.

1508. Philip of Austria, King of Castile, and Duke of Burgundie.

Sir Thomas Brandon. *mt of the Hufe Halling*



Henry



Henry the eighth, King of England, &c. and
Sovereigne of the order of the Garter, chose into it.

Henry VIII.
An. Ch. 1509.

1509 **T**homas Lord Darcy of the North.
Edward Sutton, Lord Dudley.

1510 Emanuel, King of Portugall.

Thomas Howard, Earle of Surrey, after Duke of
Norfolke.

Thomas West, Lord de la Ware.

Sir Henry Marney, after Lord Marney.

Note here, that this Emanuel is the seventh of the
Royall line of Portugall, which had beene chosen of the
order within lesse then an hundred yeeres: viz. from the
first of King Henry the fifth, untill the second of this
King Henry. The reason was, because they were extra-
cted from the house of Lancaster. Philippa, the daugh-
ter of Iohn of Gaunt, and sister to King Henry the
fourth, being married to that Iohn, King of Portugall,
who was elected of the order by King Henry the fifth,
from whom the rest did descend. Which over rules me
to beleve, that Iohn the second, King of Portugall, was
not chosen by King Edward the fourth, neither is it like-
ly that he would accept that honour of him, that was so
great an enemy unto his house. Or else perhaps it may be,
that in favour to the Duke of Burgundie, the Kings
brother in law, whose mother the Lady Isabella, was
daughter to Iohn, the first King of Portugall: this se-
cond Iohn might be elected of the order by King Ed-
ward the fourth; though he accepted not thereof; for the
reason

reason above shewed, untill hee was againe elected by King Henry the seventh.

1513 Sir Charles Brandon, after Duke of Suffolke, and Lord great Master.

Edward Howard, L. Admirall, never installed.

George Nevill, Lord Abergavennie.

1514 Julian de Medices, brother to Pope Leo the tenth
Edward Stanley, Lord Monteagle, second sonne to the Earle of Darby.

1518 Thomas Lord Daeres of Gillelland:

Sir William Sands, Lord Chamberlaine, after Lord Sandes of the Vine.

1519 Henry Courtney, Earle of Devon, after Marquesse of Exeter.

1522 Charles the fifth, Emperour of Germany, and King of Spaine.

Ferdinand, Arch-Duke of Austria, and King of the Romans.

Sir Richard Wingfield. v. 334

1523 Sir Thomas Bollen, Treasurer of the household, after Earle of Wilts, Father of the Lady Anne Bolen, second wife to King Henry the eighth, and mother to Queene Elizabeth.

Walter Deureux L. Ferrers, after Visc. Hereford.

1524 Rob. Ratcliffe, Visc. Fitz-Walter, after Earle of Suffex.

Arthur Plantagenet, Visc. Lisle, base sonne to King Edward the fourth.

1525 Henry Fitz Roy, base sonne to King Henry the eighth, Duke of Richmond and Somerset, Earle of Nottingham, and Lord Admirall.

William Fitz-Alan, Earle of Arundell.

Raph

Raph Nevill, Earle of Westmerland.

Thomas Mannours, Lord Roos, after Earle of Rutland.

V. p. 338

1526 William Fitz-Williams, Lord Admirall, after Earle of Southampton, and Lord Treasurer.

William Blount, Lord Montioy.

Sir Henry Guilford.

1527 Francis, the first, King of France.

Nov. 10. Hollingh. p. 298. 260.

John Vere, Earle of Oxon.

1531 Henry Percy, Earle of Northumberland.

1532 Annas, Duke of Montmorencie, great Master of the household to the French King.

} V. Hollingh. p. 929.

Philip de Chabot, Earle of Newblanch, Lord Admirall of France.

Henry Clyfford, Earle of Cumberland.

1536 James the fifth, King of Scotland.

Sir Nicholas Carew.

1537 Thomas Lord Cromwell, Lord privie seale, after Earle of Essex, and Lord great Chamberlain, and Vicar generall.

1539 John Lord Russell, Lord privie seale, after Earle of Bedford.

Sir Thomas Cheinic. wad v of 3 part, Treasurer of

Hollingh. 1546
Hollingh. 974

Sir William Kingston.

1540 Thomas Lord Audley, of Walden, L. Chancellor.

Edward Seymor, Earle of Hertford, after Duke of Somerset, and Lord Protector.

Sir Anthony Browne, Father of Anthony Browne, first Viscount Montague.

1541 Henry Howard, Earle of Surrey.

Sir Iohn Gage.

Sir Anthonic Wingfield. counsellor of state, contributor to the

C c 3

1543 Iohn

1543 John Dudley, *Visc. Lisle, after Earle of Warwick, and Duke of Northumberland.*

William Lord Parre, *after Earle of Exce, and Marg. of Northampton.*

William Pawlet, *Lord Saint. John of Baling, after Earle of Wilts, Marg. of Winchester, and Lord Treasurer.* ^{19. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.}

Sir John Wallop.

1544 Sir Anth. Saint-Leger, *Lord Deputy of Ireland.*
Henry Fitz-Alan, *Earle of Arundell.*

1545 Francis Talbot, *Earle of Shrewsbury.*

Thomas Lord Wriothesley, *after Earle of Southampton, and Lord Chancellor.*

Handwritten scribbles and initials.

Edward

Handwritten notes on the left margin.

Edward the sixth, King of England, &c. and
Sovereigne of the Garter, ascribed into the order,

Edward VI.
An. Gb. 1547.

1547 **T**homas Lord Seymor of Sudley, Lord Ad-
mirall, the Protector's brother.

1548 Sir William Paget, Controller of the household,
after Lord Paget of Beaufort.

1549 Henry Grey, Marq. Dorset, after D. of Suffolke.

Francis Hastings, Earle of Huntingdon.

Edward Stanley, Earle of Darby.

Thomas West, Lord de la Ware.

George Brooke, Lord Cobham.

Sir William Herbert, after Lord Herbert of
Cardiffe, and Earle of Pembroke.

1551 Henry the second, King of France.

Edward Lord Clinton, Lord Admirall.

Thomas Lord Darcy of Chiche, Lord Chamber-
laine.

1552 John, Earle of Warwick, eldest sonne to the Duke
of Northumberland.

Henry Nevill, Earle of Westmerland.

Sir Andrew Sutton, alias Dudley.

Elizabeth

Cc 4

Mary,

May Qy.
Anno. 1553.

Mary, *Queene of England, &c. and Sovereigne
of the Garter, assumed into the voyd places,*

1553 **P**hilip of Austria, *King of Naples and Hieru-
salem, after sole Monarch of Spaine, the
Queens husband.*

Henry Ratcliffe, *Earle of Suffex.*

1554 Emanuel, *Duke of Savoy.*

William Lord Howard of Effingham.

Anthony Browne, *Visc. Montague, then Embas-
sador at Rome.*

Sir Edward Hastings, *Master of the horse, after
Lord Hastings of Loughborough.*

1556 William Lord Grey of Wilton.

Thomas Ratcliffe, *Earle of Suffex.*

Sir Robert Rochester.

Elizabeth,

Elizabeth, *Queene of England, &c. and So-* Elizabeth Qu.
An. Ch. 1538.
veraigne of the Garter, supplied the void
places with

- 1559 **T**homas Howard, *Duke of Norfolk.* will. for Margaret Neetham
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
Henry Mannours, *Earle of Rutland.*
Sir Robert Dudley, *Master of the horse, after*
Earle of Leicesters, and Lord Steward.
- 1560 Adolph, *Duke of Holfatia.* Camd. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
- 1561 George Talbot, *Earle of Shrewsbury.*
Henry Cary, *Lord Hunsdon.*
- 1563 Ambrose Dudley, *Earle of Warwick.*
Thomas Percy, *Earle of Northumberland.*
- 1564 Charles the ninth, *King of France.*
Francis Russell, *Earle of Bedford.*
Sir Henry Sidney, *Lord President of Wales, and*
thrice Lord Deputy of Ireland.
- 1568 Maximilian the second, *Emperour of Germany,*
and King of Hungarie and Bohemia.
- 1570 Francis Hastings, *Earle of Huntingdon.* Henry
William Somerset, *Earle of Worcester.*
- 1572 Francis, *Duke of Mont-morency.* Chief May 16. Camd. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
Walter Deureux, *Earle of Essex.*
Arthur Lord Grey of Wilton.
Edmund Bruges, *Lord Chandos.*
William Cecill, *Lord Burghley, Lord Treasurer.*
- 1574 Henry Stanley, *Earle of Darby.*
Henry Herbert, *Earle of Pembroke.*
- 1575 Henry the third, *King of France and Poland.*
Charles Lord Howard of Effingham, *Lord Ad-*
mirall, after Earle of Nottingham.

1578 Ro

- 1578 Rodolphus the second, Emperour of Germany,
and King of Hungarie and Bohemia.
Fredericke, King of Danemarke.
- 1579 John Casimire, Count Palatine of the Rhene, and
Duke of Bavaria. Feb. 6. Head and arms.
- 1584 Edward Mannours, Earle of Rutland.
William Broke, Lord Cobham.
Henry Lord Scrope of Bolton.
- 1588 Robert Deureux, Earle of Essex.
Thomas Butler, Earle of Ormond.
Sir Christopher Hatton, Lord Chancellour.
- 1589 Henry Ratcliffe, Earle of Suffex.
Thomas Sackvill, Lord Buckhurst, after Earle of
Dorset, and Lord Treasurer.
- 1590 Henry the fourth, King of France and Navarre:
James the sixth, King of Scotland, after the first
Monarch of Great Britaine.
- 1592 Gilbert Talbot, Earle of Shrewsbury.
George Clyfford, Earle of Cumberland.
- 1593 Henry Percy, Earle of Northumberland.
Edward Somerset, Earle of Worcester.
Thomas Lord Būrg, after Lord Deputie of Ire-
land.
Edmund Lord Sheffield, now E. of Moulgrave.
Sir Francis Knollys, Treasurer of the household.
- 1597 Frederick, Duke of Wirtenberge.
Thomas Lord Howard of Walden, after Earle
of Suffolke, and Lord Treasurer.
George Carie, Lord Hunfdon, L. Chamberlaine.
Charles Blount, Lord Montjoy, after Lord De-
putie of Ireland, and Earle of Devon.
Sir Henry Lea, keeper of the Armorie.

Canon abj. p. 46
p. 34

Canon p. 62.
p. 18.

- 1599 Robert Ratcliffe, *Earle of Suffex.*
- Henry Broke, *Lord Gobham, Lord Warden of the Cinque-ports.*
- Thomas Lord Scrope of Bolton.
- 1601 William Stanley, *Earle of Darby.*
- Thomas Cecill, *Lord Burghley, after Earle of Exeter.*

James

James the first,
Anno Ch. 1602.

James, King of Great Britaine, &c. and Sovereign of the Garter, adorned the order with these worthies.

1603 **C**hriftierne the fourth, King of Danemarke.
Henry, the Kings eldest sonne, Prince of Wales.

Lewis, Duke of Lenox, afterwards Earle, and Duke of Richmond, and Lord Steward.

Henry Wriothesley, Earle of Southampton.

John Ereskin, Earle of Marre.

William Herbert, Earle of Pembroke, Lord Steward after the death of Marq. Hamilton.

1605 Vlrick, Duke of Holsatia.

Henry Howard, Earle of Northampton, Lord privie seale.

1606 Robert Cecil, Earle of Salisbury, afterwards Lord Treasurer.

Thomas Howard, Visc. Bindon.

1608 George Hume, Earle of Dunbarre, Lord Treasurer of Scotland.

Philip Herbert, Earle of Montgomery, afterwards Earle of Pembroke also, and Lord Chamberlaine.

1611 Charles the Kings second sonne, Duke of Yorke, after Prince of Wales, and second Monarch of Great Britaine.

Thomas Howard, Earle of Arundell, after Lord Marshall.

Robert Carre, Visc. Rochester, after Earle of Somerset.

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1612 Frederick, *Prince Elector Palatine, the Kings
sonne in law.*

*Maurice Van Nassaw, Prince of Orange, and Go-
vernour of the armies of the States Generall.*

1615 Thomas Ereskin, *Visc. Fenton, now E. of Kelly.*
*William Lord Knollys, after Visc. Wallingford,
and Earle of Banbury.*

1616 Francis Mannours, *Earle of Rutland.*
*Sir George Villiers, Master of the Horse, after
Earle, Marq. and Duke of Buckingham.*
*Robert Sidney, Visc. Lisle, after Earle of Lei-
cester.*

1623 James Marq. Hamilton, *Earle of Cambridge,
afterwards Lord Steward.*

1624 Esme Steward, *Lord D'Aubigny, Duke of Le-
nox, and Earle of March.*

Christian, Duke of Brunswick.

William Cecill, Earle of Salisbury.

James Hay, Earle of Carlile.

Charles

Charles I. Anno
Chr. 1625.

CHARLES of that name the first;
King of Great Brittain, France, and
Ireland, &c. Sovereigne of the most noble
Order of Saine George, called the Gar-
ter, adorned therewith

1625. **E**Dward Sackvill Earle of Dorset, after Lord
Chamberlaine of the Queenes household.
Henry Rich E. of Holland.
Thomas Howard, E. of Berkshire.
Claude de Lorreine, D. of Chevreuse.
1627. Gustavus Adolphus, K. of Sweden.
Henry Van Nassaw, Prince of Orange, succes-
sour to his brother Maurice in his command in
the Low-Countries.
Theophilus Howard, Earle of Suffolk, L. War-
den of the Cinq-parts.
1628. Will. Compton, E. of Northampton, L. Presi-
dent of Wales.
1630. Richard L. Weston of Neyland, Lord Trea-
surer.
Robert Berty, Lord Willoughby E. of Lindsey
and L. high Chamberlaine.
William Cecill E. of Exeter.
James Hamilton, Marquese Hamilton Earle
of Cambridge, and Master of the Horse: in
number the 424. person, that hath beene
cho-

cholen of the Order: Whereof besides the Kings, Princes, and persons of most eminency in this Kingdome, there have bene six and fifty Kings and Princes of forreine Countries, as by the Catalogue it appeares. viz. 8. Emperours of *Germany*, 5. Kings of *France*, 3. Kings of *Spain* besides *Charles* the Emperour, 2. Kings of *Scotland*, 7. Kings and Princes of the Royall house of *Portugall*, 4. Kings of *Danemarke*, one of *Poland*, one of *Sweden*, 3. of *Naples*, one Duke of *Millaine*, one of *Ferrara*, 2. of *Yrbine*, 3. Counties *Palatine*, whereof one *Elector*, 2. Dukes of *Brunswick*, 2. of *Holst*, one of *Wittenberge*, one of *Guedres*, one Earle of *Holland*, one Duke of *Savoy*, one of *Bretagne*, 2. Princes of *Orange*, 2. Dukes of *Montmorency*, and the Duke of *Chevreuse*: besides some other forreiners, of speciall merit and desert, though inferiour quality:

The Catalogue of the *Saint Georges* Knights thus finished; in the next place wee will present you with a list of the principall Officers, which belong unto them. Great persons are not often seene without their chiefe attendants: not is it *Sac pro Majestate*, that they should. And first wee will begin with those which are first in dignity; which are the *Prelates of the Orders*, Bishops of *Winton* for the time being, & then accounted as is apparant by the Statutes, Earles of *Southampton*, which Office whether it was conferred upon them, in honour of *William de Edingdon*, then Bishop of *Winton*, and in especiall favour with that King; or in relation to the then potency and grandour of this see (of which this *Wil. de Edingdon* did use to say, that although *Canterbury* had the higher racke, yet *Winchester* had the deeper manger.) I cannot say.

The

The Prelats of the Garter.

1350. **W**illiam de Edindon, *Bishop of Winton,*
and Lord Treasurer; and afterward
(such was his favour with the King)
L.Chancellor also.

1365. William de Wickham, *Bishop of Winton, and*
L.Chancellor.

1405. Henry Beaufort, *one of the sonnes of Iohn of*
Gaunt by his third wife Catharine Swinfurt,
Bishop of Winton, Cardinall of S. Eusebius
and L.Chancellor.

1447. William de Wainflete, *Bishop of Winton, and*
L.Chancelour.

1486. Peter Courtney, *B. of Winton.*

1493. Thomas Langton *B. of Winton.*

1502. Richard Foxe, *Bishop of Winton, and Lord*
Privy seale.

1530. Thomas Wolsey, *Archbishop of Yorke, Cardi-*
nall of S. Cecily, Lord Chancellor, and B. of
Winton, in Commendam.

1534: Steven Gardiner, *B. of Winton.* *1553*

1550. Iohn Poyner, *B. of Winton.* *1654*

1553. Steven Gardiner, *restored againe to the see of*
Winton, and made Lord Chancellor.

1556. Iohn VWhite, *B. of Winton.*

1560. Robert Horne, *B. of Winton.*

1580. Iohn Watson, *B. of Winton.*

1584. Thomas Cowper, *B. of Winton.*

1595.

1595. William Wickham, B. of Winton.

did June 11. 1595. Translated to Salisbury. 1595. March 1594. p. 452.

1595. William Day, B. of Winton.

1597. Thomas Bilson, Bishop of Winton, and privie Counsellour. *D. July 14. 1616.*

1616. James Montague, Bishop of Winton and privie Counsellour. *D. July 17. 1614*

1618. Lancelot Andrewes, Bishop of Winton and privie Counsellour. *did Oct. 21. 1626.*

1628. Richard Neyle, Bishop of Winton and privie Councillour; who on Saint Georges day, Anno 1632. discharged the Office of the Prelat, though he was actual translated to the see of *Torke*, the see of *Winton* being then vacant. *do Oct. 31. 1640. 1684. p. 452. p. 451.*

*1632. Waller Cuno Bishop of Winton.
1660. Brian Duppa Bishop of Winton.
1662. George Morley Bp of Winton.*

(5) Next to the Prelate in ranke and dignity, is the Chancellour; the first that bore that office (as before is said) being *Richard Beauchamp*: who being consecrated Bishop of *Hereford*, Anno 1448. and two yceres after that, removed to *Salisbury*; was in the yeere 1476. made the first Chancellour of the order; and the yeere after, Deane of *Windsore*. Before which time, some one or other of the Companions of the said order, had in his custody the publicke seale belonging to it: as amongst others Sir *Iohn Roberts* is remembred in the reigne of King *Henry the 5.* by the stile or title of *Custos sigilli ordinis*. But in the 18. of this K. it was thus enacted: *Quod licet ex antiquo statuto Sigillum Ordinis custodiendum sit a committione aliquo apud Supremum presentis, tamen ob certas modo causas R. Pater Sarubriensis Episcopus illud ipsum quamdiu Regi placuerit, custodiret, Cancellarium Ordinis ob id appellandus.* Which Chancellour and his successours take in order thus.

p. 351.

D d

Chan-

Chancellours of the Order.

John 66. 15. Dec. 4.
Act. 4. p. 200.
William Cant. 288.

- 1477. **R**ichard Beauchamp *Bishop of Salisbury, and*
Deane of Windsor; brother of *Walt. Beau-*
champ Baron of *Saint Amand*: which Baro-
ny by what meanes it came unto this familie
of the *Beauchamps*, see *Camden* in his descrip-
tion of *Berkshire*.
- 1482. **L**eonell *Widdeville* *Bishop of Salisbury, bro-*
ther of Queene Elizabeth, the wife of Edward
the fourth, and Chancellour of the Vniversity of
Oxon.
- 1485. **T**homas *Langton* *Bishop of Sarum and after of*
Winton.
- 1493. **J**ohn *Blythe* *Bishop of Sarum, and Chancellour*
of the Vniversity of Cambridge.
- 1500. **H**enry *Deane* *Bishop of Sarum, translated after-*
wards to Canterbury.
- 1502. **E**dmond *Audeley, Bishop of Sarum*: who dy-
ing in the yeere 1524. *Lawrence Campegius,*
one of the Court of *Rome*, and *Cardinall of*
Saint Anastasius, was by King *Henry* the
eight made *Bishop of Salisbury*. But whether
he, being almost continually absent, or any
one of his successours, after they once had lost
possession, were Chancellours also of the Or-
der: *nondum constat.*

* * * *

1552. *Sir*

1552. Sir William Cecill principall Secretary of Estate, named Chancellour of the Order in a Chapter, held this yeere at Westminster, March 17. after Lord Burleigh, and one of the Companions of the said most noble Order.

1553. Sir William Petre, principall Secretarie of Estate.

1573. Sir Thomas Smith, principall Secretarie of Estate.

1578. Sir Francis Walsingham, principall Secretary of Estate.

1588. Sir Amias Paulet, Governour of the Isle of Iarsey, and privie Counsellor.

1589. Sir Iohn Woollee, Secretarie for the Latine tongue. A privie Counsellor.

1596. Sir Edward Dyer.

1608. Sir Iohn Herbert, principall Secretarie of Estate.

1610. Sir George Moore, Receiver Generall to Prince Henry, when he was first created Prince of Wales.

Sir Francis Crane, now Chancellour. Died 1636.

Sir Thomas Roe was Chancellour. Died 1643.

Sir Henry de la Beche, Chancellour. 1660.

-1600 25. Sir William Knollys, Chancellour 16.

...

(6) In the next place I shall present you with a list of the Desires of the Order: partly because of their especial Interest in the said Order: but principally because that ever since Queens I. & II. reignes they have bene Registers thereof. At first they had the Title of Custos, Guardian or Warden, the first that had that Office, being one William Adwigs, admitted thereunto Anno 1348 what

Cont 3 books . 83.
Stano p 776.

Cont 4 folios p 200

time the Colledge was endowed, and the Canons, some of them installed. For the succession of the which, as also of the *Registers* next after following; I must confesse my selfe indebted to the painefull industry of Master *Thomas Frysh*, late Canon of *Windfore*, a man well studied in the state and story of his Colledge.

Wardens and Deanes of Windfore.

1348. **W**illiam Mugge *Custos*. De hoc v. *Roll. Antiqu.* p. 116
in *USA* *Jub.*
1380. Walter Almary, *Custos*.

1403. Thomas Buthiller, *Custos*; *Archdeacon* of Northampton.

1412. Thomas Kingston, presented to that dignity by the name of *Deane*, which title hath beene since continued unto his successours.

1417. John Arundell, *Deane*. During whose time the Church was anew incorporated, by the name of the *Deane* and *Canons* of *Windfore*, and their possessions confirmed by authority of Parliament.

1452. Thomas Manning, *Deane*. I finde in *Hollinshed*, that this *Doctor Manning* (for so he calls him) was taken prisoner, in the company of King *Henry* the 6. his Patron, and advancer, and that being set upon an horse with his legs bound underneath, hee was together with the laid King, brought so to *London*. But what befell him afterward, I cannot tell.

1462. John

1462. John Faux, Deane:
1470. William Morland, Deane. *Cardinal, Archbishop of Canterbury, &c.*
1471. John Davison, Deane. *G. v. The King.*
1473. William Dudley, sonne of Iohn Lord Dudley, Deane of Windfore, after Bishop of Durham. *prebend of Winton. Sped. 821.*
1476. Peter Courtney, Doctor of the Lawes, after Bishop of Exon, and from thence translated unto VVinton.
1477. Richard Beauchamp, Bishop of Salisbury Chancellour of the Order, and Deane of Windfore.
1481. Thomas Danet, Doctor of Divinity, Deane of Windfore, and Almoner to K. Edward the 4. *Temp. 9.*
1483. VVilliam Benley:
1484. Iohn Morgan, Doctor of the Lawes, after B. of S. Davids.
1495. Christopher Wrewick, Deane of Windfore and Yorke, Almoner, and privy Counciller to King Henry the seventh: by whom he was employed in many forreine embassies.
1505. Christopher Bambridge, Doctor of the Lawes, Deane of Yorke and Windfore, and Master of the Rolls: after made Bishop of Durham, then of Yorke, and finally Cardinall of S. Praxedes.
1507. Thomas Hobbes, Doctor of the Lawes, Deane of Windfore: *D. & S. v. 12. 23*
1510. Nicholas VVest, Doctor of the Lawes, and Deane of Windfore: made after Bishop of Ely:

Dd 3

1515. Iohn

1515 John Veisie, *alias* Harman, *Doctor of the lawes,*
Deane of the Kings Chappell, and of Windfore,
after Bishop of Exeter.

1519 John Clerke, *Doctor of Divinitie, Master of the*
Roles, and Deane of Windfore, after Bishop of
Bath and Welles.

1528 Richard Sampson, *Doctor of the lawes, Deane of*
the Chappell of Windfore, & Saint Pauls Lon-
don: after Bishop of Chichester, and from thence
translated unto Lichfield.

1536 William Franklyn, *Deane.* ~~Follow here. In quare.~~

1553 Owen Oglethorpe, *Doctor of Divinitie, Deane*
and Register, afterwards Bishop of Carlile.

1556 Hugh Weston, *Doctor of Divinitie, Deane of*
Westminster, translated unto Windfore, to
make roome for Fecknam the new Abbot, and
his new Covent of Benedictine Monkes, there
re-established by Queene Mary: ~~after~~

1557 John Boxhull, *Doctor of Divinitie, one of the*
principall Secretaries to Queene Mary, Deane
and Register.

1559 George Carewe, *Deane of Windfore, Bristol,*
Oxon, Exeter, and the Chappell Royall, and
Register of the Order: father of George, late
Earle of Tornes. *m^r 1577*

1572 William Day, *Bachelour of Divinitie, Deane of*
Windfore, and Provost of Eaton; after Bishop
of Winton, did, being Deane, excuse the Re-
gisters office, but was never sworne and admit-
ted to it.

1595 Robert Bennet, *Doctor of Divinitie, Deane and*
Register, after Bishop of Hereford.

1602 Giles

1602 Giles Tomson, Doctor of Divinitie, Deane and Register, after Bishop of Gloucester.

1612 Anthony Maxcy, Doctor of Divinitie, Deane and Register.

1618 Marc Antonio de Dominis, Archbishop of Spalato, comming upon pretence of conscience and religion into England, was by King James made Deane of Windfore, Register of the Order, and Master of the Savoy.

1622 Henry Beaumont, Doctor of Divinitie, after the departure of Spalato, Deane and Register.

1628 Mathew Wrenne, Doctor of Divinitie, Master of Peter-House in Cambridge, and one of his Maiesties Chaplaines in ordinarie, now Deane and Register. He continued ~~as~~ after James 6. V

1635 Christopher Dowson D.D. (London) was made Deane, & Register.
1666. James Rives D.D. Dd 1677.

Handwritten notes: 1635... 1666... 1677... x one m. 11. 21. 22.

(7) As for the Register, antiently he was any of the Canons, whom the Sovereigne pleased to nominate unto that office: and it continued amongst them, as it is supposed, till that King Henry the eighth made it a thing indifferent, whether the Register were of Windfore Church or not: as it appears by his appendix to the Statutes, and the examples in his time, and in his times onely: such of them, of whose being there is any Constar, are these that follow,

1677. John Durell D.D. Dean. 1677. Francis Turner D.D. 1683. Francis Turner D.D. 1684. Gregory Hafford D.D. Bishop of Windfore, &c. of the King's Coll. Cant.

Dd 4. Regi.

Registers of the Order.

- 1414 Iohn Coringham, Register and Canon, not the first Register by many, but the first extant on record.
- 1445 Iohn Deepden, Register and Canon.
- 1460 James Goldwell, Register and Canon, Doctor of the lawes, Deane of Sarum, and Secretarie of Estate, after Bishop of Norwich.
- 1481 Oliver King, Doctor of the lawes, Register and Canon, Secretarie to Prince Edward, sonne of King Henry the sixth, as also to King Edward the fourth, Edward the fifth, and King Henry the seventh, Anno 1492. Bishop of Exon, and from thence translated to Bath and Welles.
- 1509 Thomas Ruthall, then Bishop of Durham, did, as I finde, discharge the office of Register, but how long he had done the like before, that I cannot tell. I finde him not amongst the Canons.
- 1510 Thomas Wolley, then the Kings Almoner, after Archbishop of Yorke, Cardinal, &c. Register, but not Canon.
- 1524 Richard Sychor, Register and Canon: but that he did immediately succeed Wolley, is not apparent.
- 1534 Robert Aldridge, Doctor of Divinitie, and Provost of Eaton, Register and Canon, after Bishop of Carlile, Anno 1537.

1540 Owen

1550 Owen Ogilthorpe, Canon, and after Register, who being by Queene Mary made Deane of *Windsore*, Anno 1553. was notwithstanding continued by the Sovereigne in the said office. Which hee did also execute when he was Bishop of *Carlisle*, during the time that Doctor *Weston* his successor was Deane of *Windsore*.

1557 John Boxhull, Deane and Register.

1560 George Carewe Deane, was admitted Register.

1572 William Day, Deane, was Register in fact, but not in title or by office.

1596 Robert Bennet, Deane, was admitted Register.

1602 Giles Tomson, Deane and Register.

1612 Anthony Maxey, Deane and Register.

1618 Marc. Antonio de Dominis, Deane and Register.

1622 Henry Beaumont, Deane and Register.

1628 Matthew Wrenne, Deane and Register now be-

ing.
1635. Christopher Tomson, Dⁿ of Arisika.

1660. Bunt Riots. 22. 1677. John Dueslus. 20. 1683

(8) And now wee come unto the principall King of Armes, which in relation to this order, hath the name of *Garter*. Henry the fifth added this officer to the Order, and superadded him to the two other Kings of Armes, like as the *Pater Patratus* was, amongst the *Feciales* in the state of *Rome*. As principall King of Armes, it belongs unto him, to order the funerall solemnities of the greater Nobilitie throughout the Kingdome; from Barons inclusively, and upwards: As *Garter* to attend especially upon the installations, obsequies, and other publike acts of the companions of the Order. By whom this office of the *Garter* was before executed, I meane before King *Henry* the fifth appointed this particular officer to that service, I am not able.

1683 Francis Trenchard 20. 1683

In verbo Heraldum, p. 357.

able to determine. Sir *Henry Spelman*, in that great treasure of learning, his *Glossarium*, doth seeme to intimate, that probably *Windsore* Herald might be designed to that employment by King *Edward* the third, who made the messenger which brought him tidings of a victory that hee got in *Bretagne*, one of his Heralds, and gave unto him the name of *Windsore*, (where it seemes hee was when the newes was brought) *Forte* (saith he) *ut Garterij ordini, cuius Windsore capitolium, inferuires*. This happened in the yeere 1366: some sixteene yeeres after the institution of the Order, and not improbably, some such might be the Kings purpose in it: there being no particular Herald designed to this attendance, if he were not, in more then 60. yeeres after the institution. But to proceed to those that had the name of *Garter*, they have beene men of good esteeme, and honoured every one of them successively, with Knighthood: the names of whom, Sir *William Segar*, who worthily for almost 30. yeeres hath borne that office, hath pleased out of his abundant curtesie to impart unto me, and are these that follow.

Garters

Garters, or Kings of Armes.

SIR William Bridges first Garter, made by King Henry the fifth, as before is said.

Sir Iohn Smart, Garter, tempore Henrici 6.

1465 Sir Iohn Writh, alias Wriothesley, Garter:

1509 Sir Thomas Wriothesley, Garter, Father of Thomas, first Earle of Southampton of this family, and one of the Fellowes of the Order.

with
ide p. 426

1535 Sir Thomas Wall, Garter.

1531 Sir Christopher Barker, Knights of the Bath, Garter.

1557 Sir Gilbert Dethicke, Garter, named in a Chapter held at Westminster, Anno 1552. March 17:

1586 Sir William Dethick, Garter.

1603 Sir William Segar, Garter, principall King of Armes, now being

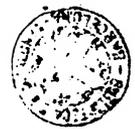
Sir John Gano, Garter, principall K. of Armes.
Sir Edward Waller, Garter, principall K. of Armes.

1675 with Segar
1686 Henry Segar

(9) I should descend unto the Vshers, called black-rod as afore is said: but that I have no good record of their succession. Onely I finde, that in the Chapter held at Westminster, so often mentioned: Sir Philip Hobby is remembred as Vsher of the Order. As also, that in the thirty second yeere of Queens Elizabeth, one Master William Norris enioyed that office, to whom succeeded in her raigne, Anthony Wingfield, and Richard Comisby Esquires, as after them, Anno the eighteenth of King James, Master James Maxwell. Not meddling therefore more in this, as a thing uncertaine, in the last place we are to represent the state of the said most noble Order, as now it stands: and after to conclude with a briefe Summarie and repetition of the whole discourse.

p 351. 393. 310.

The



The Fellowes and Companions of the most noble order of Saint George, commonly called the Garter, as now they stand this present twentieth of Octob. Anno Dom. 1632.

- 1 **C**harles, *King of Great Britaine, elected, Anno 1611.*
- 2 Christierne, *King of Danemarke, elected, Anno 1603.*
- 3 Gustavus Adolphus, *King of Sweden, elected, Anno 1627.*
- 4 Frederick, *Prince Elector Palatine, elected, Anno 1612.*
- 5 Henry, *Prince of Orange, elected, Anno 1627.*
- 6 Claude, *D. of Cheureuze, elected, Anno 1625.*
- 7 Henry, *E. of Northumberland, elected, Anno 1603.*
- 8 Edmund, *Earle of Moulgrave, elected, Anno 1593.*
- 9 William, *Earle of Darby, elected, Anno 1601.*
- 10 John, *Earle of Marre, elected, Anno 1603.*
- 11 Philip, *Earle of Pembroke and Montgomery, elected, Anno 1608.*
- 12 Thomas, *Earle of Arundell and Surrey, elected Anno 1611.*
- 13 Robert, *Earle of Somerset, elected, Anno 1611.*
- 14 Thomas, *Earle of Kelly, elected, Anno 1615.*
- 15 Francis, *Earle of Rutland, elected, Anno 1616.*
- 16 William, *Earle of Salisbury, elected, Anno 1624.*
- 17 James, *Earle of Carlile, elected, Anno 1624.*
- 18 Edward

- 18 Edward, *Earle of Dorset, elected, Anno 1625.*
- 19 Henry, *Earle of Holland, elected, Anno 1625.*
- 20 Thomas, *Earle of Berkshire, elected, Anno 1625.*
- 21 Theophilus, *Earle of Suffolke, elected, Anno 1627.*
- 22 Richard, *Lord Weston, elected, Anno 1630.*
- 23 Robert, *Earle of Lindsey, elected, Anno 1630.*
- 24 William, *Earle of Exeter, elected, Anno 1630.*
- 25 James, *Marquesse Hamilton, elected, Anno 1630.*
Earle of Banburies place voyde.

Officers of the order, Anno 1632.

- 1 *Bishop of Bath* **Prelate.**
- 2 *Sir Francis Crane* **Chancellor.**
- 3 *Mathew Wrenne* **Deane and Register.**
- 4 *Sir William Segar* **Quarter.**
- 5 *James Maxwell* **Black-rodde.**

Such

Such are the Founders, and these the officers of the said most noble order at this present. I say the Founders, for by that name they are all entituled, which have beene admitted of the Order: those which were first elected by King *Edward* the third, at the originall institution thereof, being, as it appears by the old French Tables, called *Les premiers fondeurs*, the first founders. The reason is, because that whereas there were 13. Canons, and as many Vicars, Petit-Canons, or *Canonici minores*, intended to bee founded in the Church of *Windfore*: it was the purpose of King *Edward*, that every one of those that were first chosen of the order, should contribute to the endowment of the said Church, and in *nomine*, for that time, have the nomination of a Canon, every founder one; the places afterward to be disposed for ever at the pleasure of the Souveraigne. So my old copie of the Statutes tells me thus. The which Canons shall be presented by the Founders of the said, that is to say, every of the Founders that shall be for the time, shall present his Canon to the Warden of the Colledge, (which is the Kings Canon:) and in case any of the Canons die, neither he that did present him, nor none other shall present none, but the Souveraigne of the said Order for evermore. As for their successors in the said most noble order, it was ordained by statute, that every one which was elected thereunto, should pay at his admission, a certaine summe of money, according unto their estates, toward the maintenance of the Canon and poore Knights, *viz.* the Souveraigne 40. markes, a stranger King, 20. pound, a Prince, 20. markes, a Duke, 10. pound. an Earle, 10. markes. a Baron

Baron or Banneret, 5. pound, and every Bachelor Knight, 5. markes: whereto was after added by an act of Chapter, Anno the twenty third of King Henry the sixth, that Marquesses being in a middle ranke betweene Dukes & Earles, should pay down 8. pound. 6. shillings, 8. pence, and Viscounts being ranked between Earles & Barons, 5. l. 16. s. 8. d. Nor are their hachments, that is to say, their swords & helmets, to be placed above their stalls, till they have paid the sums aforesaid. And this, as saith the Statute, *ut eques unusquisque qui deveniet in hunc ordinē tanto dignior inveniat, ut qui titulo, nomine ac privilegio fundatoris huius ordinis exornetur*: to this intent and purpose, that every one of them which shall enter into the said Order, be the more worthy to have the name, title, and privilege of one of the Founders thereof. And for a final proofe, that not the first alone which were elected of the Order, but that their successors also have the name of Founders, the Statute doth precisely say, that "if a Knight elected, die before he is installed, and hath received the whole habit, *minime fundatorum unus denominatur, eo quod plenam status sui possessionem non obtinuerat*: he shall not be reputed as a Founder of the said noble Order, because he had not full possession of his stall. But of Saint Georges Knights enough: It is now time to recapitulate and conclude the whole discourse.

Io. Iamque

(10) *Imago opus exegi*: Thus have I, as I hope, made good that which at first I undertooke: so to assert the Historie of this most blessed Saint and Martyr, that neither we become ashamed of our Saint George, nor he of us. The summe and substance of the whole, (to recollect what hath beene spoken before at large) is briefly this. In the first part, we have removed those imputations which were cast upon this Storie, by the practises of Heretickes, and follies of the Legendaries. We have given also satisfaction to those doubts, and arguments, which in these latter ages have beene made against Saint George; and that so thoroughly, and *point per point*, as the saying is: that I perswade my selfe, there is not any thing unsatisfied, which may give occasion to reply. If any man too passionately affected to mens names and persons; shall waive the cause in hand, to take upon him the defence of those whole judgements herein are rejected: such I must first enforme, that I respect and reverence those severall Writers, which have thought the contrary, and have those bookes and copies of themselves, which they have left behinde them, in a just esteeme. Onely I must conceive my selfe to be a Free-man, obliged to no mans iudgement, nor sworne to any mans opinion, of what eminent ranke soever; but left at liberty, to search the way of truth, and trace the foot-steps of antiquity, from which I would not gladly twerve. Which protestation first premised, I will be bold to use Saint Hieromes words unto his Reader: *Quiso Lector ut memor tribunalis Domini, &c. nec mihi, nec Adversarijs meis severas, neque personas loquentium, sed causam consideres*. The second part of this discourse, contains the formall justification of Saint Georges Historie, considered in it selfe: so farre forth, as it hath beene commended to us, in the best Authora. In that, we have confirmed it, first by the testimony of many Writers of good quality, which have unanimously concurred in it; and those both of the Greeke Church, and of the Latines, both Protestants and Papists. In the next place, we had recourse unto the practise of the Church Catholike, which hath abundantly expressed her good opinion of him: in giving

Advers. Error:
Ioban. Hieroso.

giving him such special place in her publike Martyrologies, and in her ordinary service; in taking such a tender care of his precious Reliques, and consecrating by his name, so many goodly and magnificent Temples. To this, we have adjoynd the publike honours done unto him; by the greatest Princes and Republicks in the Christian world. Not onely in erecting Monasteries to his name and memory; and instituting Orders of Religious persons, to his honour: but, as the times then were, in making him the tutelarie Saint of their men of warre, the special Patron of their estates, and military Orders also; and not so onely, but the Guardian of the distressed affaires of Christianitie. In the last part, we have particularly related the testimonies given him by our Eng. Writers, & the honors done unto him here in Eng. as generally, in calling Churches by his name, in making him the Patron of this most noble kingdom, in leaving him his place in our publike Calendars, & forcing the wilde Irish to call upon him in their battailes; so more especially, in dedicating to him that most Heroicke order of Saint George, called commonly the Garter. Such honours, and of such high esteeme, as might have beene of force, to make an English man, suspend his censure of him; and to forbear to second any quarrels raised against him: had not Saint *Austin* truly noted this, to be a quality of error, that whatsoever likes not us, we would not gladly should be pleasing unto any others. *Hoc est erroris proprium De gener.* (saith he) *ut quod cuique displicet, id quoque existimet oportere displicere alijs.* What euer hath beene done by mee, in the contexture and composition of the whole; I leave to be determined by all learned and religious men, who shall hap to reade it: to whose judicious censure, next vnder his sacred Majestie, and this most excellent Church whereof I am; I willingly submit my selfe, and my performance. For my part, I resolve of it, with the Author of the *Macchabees*, who though hee be Apocryphall in reference to points of Doctrine, was never questioned yet, for truth of storie: with whose submission of himselfe I conclude

Ec

this

this Treatise: *Ego quoque in his faciam finem sermonis. Et si quidem bene, & ut Historia composita, hoc & ipse volum: fin t: autem minus digno, concedendum est mihi.* If I have done well, and as is fitting the Storie, it is that which I desired: but if slenderly and meanly, it is that which I could attaine unto, and here shall be an end.

FINIS.

Gloria in excelsis Deo.

A

A
R E V I E W
OF
THE WHOLE WORKE;
Consisting of Additions, and
Emendations.

Pag. 65. lin. 28.

A Quite him. How much more equall is
the resolution of Master *Fax*, in his *Acts*,
and *Monuments*: where like an Advocate
for Saint *Casbarine*, he pleadeth thus. I
have oftentimes (saith he) before complained, that the sto-
ries of Saints have beene powdered and sawied with di-
verse untrue additions and fabulous inventions of men,
who either out of a superstitious devotion, or of a sub-
tile practise, have so mingle mangled their stories and
lives, that almost nothing remaineth in them simple and
incorrupt, as in the usuall *Perseffe*, wont to be read for
daily service, is manifest and evident to bee seene, where
in few Legends there bee able to abide the touch of Hi-
story, if they were truly tryed. This I write on the
occasion, specially of good *Casbarine*, whom now I have
in hand, in whom although I nothing doubt, but in her
life was great holinesse, in her knowledge excellency, in
her death constancy: yet that all things be true that be
storied of her, neither dare I affirme, nor am I bound so
to thinke. So says, and in these very words doth hee
pleade for her. Which plea of his, changing the name only
and the person, will most exactly correspond to our blessed
Martyr: whose story hath beene mangled, and likewise her
and that both by the Legendaries, out of a superstitious de-
votion;

votion; and by the hereticks of a subtile practise, as before is shewed. And I rather doe produce this plea of Master Foxe, because thir *Catharine* is brought in by Doctor Boys and others, together with Saint *George*, as two of thole 3. Saints (S. *Christopher* is the other) whose stories *Bellarmino* confesseth, as it is objected, to bee Apocryphall and uncertaine.

Pag. 71. lin. 16.

— called *Discipulus de tempore*, reade thus the Author that calls himselfe *Discipulus*. The errour was occasioned by the title of my Booke, which is *Sermones discipuli de tempore per circulum anni*. This made me thinke that hee had called himselfe *Discipulus de tempore*; till looking further in him, I noted that the sermons appointed for the festivals of some speciall Saints, and amongst others for Saint *George* were stiled *Sermones discipuli de Sanctis*. and that a head-roll of examples, which he hath there collected, is also called *Promptuarium discipuli*. This satisfied mee that hee was not called, *Discipulus de tempore*, but *Discipulus* only: which name he tooke upon himselfe, as himselfe tells us, *quod in istis sermonibus non subtilia per modum magistri, sed simpliciter per modum discipuli, conscripta sunt*. His name, as at the last it is expressed, by him that published him, was *Iohn Herolt*, a Fryer of Saint *Dominicks* Order; for so it ends, *Fuit opus perutile simplicibus curam animarum gerentibus, per venerabilem & devotum Iohannem Herolt S. Dominici sectatorem professum, Discipulus nuncupatum*. The booke, that which I have, Printed at *Straibourg*. Anno 1484. Of the Authors time, I am uncertaine, but probably may conjecture, that he lived, about the yere 1450, if not before.

Pag. 75. lin. 18.

— the locall being of it. *Origen*, as in the generall hee was too much addicted to the allegory: so he is said by *Epphanius*, to have made the history and description of *Paradise*,

ridise, to be meerely allegoricall. *Ἀλληγορεῖ ἢ λοιπὸν οὐκ ἔστι διὰ τὴν* *Adversus Arianos*, &c. As that father hath it. But on the contrary *Epiphanius* affirms expressly, as truth is, that without question, [*ἡρωδίου*] it was ἐπὶ τῆ γῆς τόπος, a certaine and particular place upon the earth: and saith that *Origen* doth *φλυαρεῖν*, or play the trifler, in saying otherwise. So *Ambrose* also, doth a little savour in this point of *Origen*, though happily they jumped not in the same particulars. For hee conceiveth that by *Paradise*, was meant the soule, wherein God planted every vertue; Sapience being the tree of Life, our Saviour *Christ*, being the fountaine there mentioned, and the foure streames thereof, the foure Cardinall vertues. *Videtur Paradisus anima esse, &c. cap. 1.* And in the 3. chap. *quis fons, nisi Dominus Iesus Christus, fons vitae aeterna? &c.* And yet *Saint Hierome* cries downe this and the like conceits, as dreames and dotages, tending unto the overthrow of the trueth it selfe. *Conticescant eorum deliramenta* (saith he) *qui umbras & imagines in veritate sequentes, ipsam conantur evertere veritatem, ut Paradisum, & flumen & arbores, putent allegoria legibus se debere subruere.* So then, nor *Origen*, nor *S. Ambrose*, nor others which since followed them in the same conceits, were able so farre to prevaile, in making *Paradise* to be allegoricall: but that the locall being of it, hath bene still beleevd. Nor I presume, shall *Doctor Reynold*, *Villa-vincenius*, *Hyperius*, or *Baronius*, with their allegoricall expositions and glosses on *Saint Georges* portraiture so possesse the world: as thereby to subvert, and utterly overthrow the truth of story. Yet I condemne not their conceits or any others; so they be taken for conceits onely, as before I said.

Adversus Arianos lib. 4. 64. c. 4.

Id. Sect. 48.

De Paradiso]

Comment. in Daniel.

Page 85. No. 8.

George and Gregory, the two Arian Bishops of Alexandria.

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Pag. 98. lin. 20.

as he there hath it. The passage more at large, is this. Those of the Arian faction not daring to referre themselves to a lawfull councell, touching the restitution of *Athanasius* whom they had deposed, unto his see: addresse themselves unto *Constantine*, the chiefe patron of their side, saying unto him ὁρᾷς πάντας ἀποσταύτας ἀφ' ἡμεῶν, &c. You see, say they, how we are generally forsaken, few of us left, and therefore you must needs begin the persecution. Otherwise such, as in the exile of their Bishops, were forced to bee of our communion; on their returne and by their perswasion, will revolt from us. Γεγόνην ἔν τε πάντων, καὶ πέμψων Φιλαργιον δούλον ἔπερχον τῆς Αἰγύπτου αὐτῶν τοῦ ὁδοποδείκτου διατάττει διακεῖν, ἥδη μὲν τῆς κείρας δείξας. Πέμψων δὲ καὶ Γρηγόριον ἐπίσκοπον εἰς Ἀλεξάνδρειαν, καὶ ὡς γὰρ διατάττει σουσῆσαι τὴν ἡμετέραν αἵρεσιν. Write therefore your commands unto them, and make *Philagrus* once more Governour of *Egypt*, a man well skilled in persecuting the adverse party, as you know very well, and by late experience. Send also *Gregory* to bee the Bishop of *Alexandria*, as one that wec are well assured, is able to promote our tenets. What followed upon these suggestions; but that which followes in the Author? *viz.* that all was done as they requested. Γεγράθη τοίνυν τότε Κωνσταντίνῳ, &c. *Constantine*, saith hee, sent abroad his edicts, and began the persecution, using therein the diligence of this *Philagrus*, and of one *Arsemus* an Eunuch. And not so only, but πέμψων δὲ καὶ Γρηγόριον μετὰ στρατιωτικῆς ἐξουσίας, he dispatched *Gregory* away, with a band of Souldiers. And for a further prooffe, that he there speakes of *Gregory*, and not of *George*: after he hath in brieft described his cruelties and misdemeanours, hee tels us this, that upon notice of his dealings, and by the mediation of the young Emperour *Constans*, unto *Constantine* his brother, a Synod by their joint

Pag. 818;

joynt consents, was called at *Sardica*. Εως ἢ πάντα ἐγίνετο, ἡλθον εἰς μαῶν τῆ βασιλείας Κωνσταντίνου, &c. As hee there hath it. Now *George*, was not made Bishop of the *Alexandrians*, till just ten yeeres after the calling of that Councell: therefore not *George*, but *Gregory*, was *Philagrus* country-man. Secondly *Athanasius* tells us, &c.

Pag. 100. lin. 5.

—about himselfe. The passage at the full, as it is in *Philostorgius*, because he is no obvious Author, is this as followes. The Emperour *Constantius* being enforced by *Athanasius*, with what injustice he was dispossessed of the see of *Alexandria*, thus wrote unto *Constantius*. Αθανάσιος ἔχεν πρὸς ἡμᾶς, ἑαυτῷ προσήκον τὴν ἐπισκοπὴν τῆς Ἀλεξανδρείας ἀποδείκνυσι. Τυς χρωστέω τοίνυν διὰ σοῦ πατρὸς· ἕπει τοῖς ἑμοῖς γὰρ αὐτῷ ἀνακλίνονται ὄπλοις. *Athanasius* being here, saith he, had made sufficient prooffe that the Bishoprick of *Alexandria* belongs to him. Take order therefore that he be restored unto it, or we shall repossesse him by force of armes. It followes in the story, that *Constantius* having received these letters, did call his Bishops unto Counsaile, by whom it was resolved, that it was better farre to permit *Athanasius* returne to *Alexandria*, then venture battaile with his brother. Vpon which consultation, hee revoked *George* by speciall letters, who presently obeyed, and returned as before is said, to *Cappadocia* his owne Countrie, &c. But heate the Author in his owne language, Δοξάμενον δὲ τὴν ἑξουσίαν τὸν Κωνσταντίνου (for so it followeth in the story) καὶ τὸν ἐπισκόπον ἐπὶ κοινῆς βουλῆς συζηλέσαντα, γωμῶν παρ' αὐτῶν λαβεῖν, ἀμύρον ἔειπεν, μὴ πόλεμον ἀναρρῆξαι τῷ ἀδελφῷ, ἢ τῆς Ἀθανασίου βαρύνεσθαι τὴν Ἀλεξανδρίαν ἀπαλλάξαι· διὸ καὶ ἐφίεναι αὐτῷ τὴν ἐπισκοπὴν ἀνακλίνεσθαι.

E c 4

657,

εἶν, καὶ τὸν Γεώργιον μὲν ἐπιστολῆς ἐπ' ἑαυτὸν μεταπέμψασθαι. Ἀλλ' ὁ μὲν εἰς τῆ αὐτῆ παρτίδα πρὸ Καππαδοκίαν ἀφίκατο, καὶ οὐκ εἰς τὸ κατὰ ἑαυτὸν ἐπισκοπεύμενον. This seems express, &c.

Page 105. lin. 376

————— 36. 26. Which being so there may perhaps be somewhat said to reconcile that difference, which seems to be 'twixt Nazianzene and Ammiannus, supposing that ὁμωμίμων in Nazianzen, must be rendred borne. For seeing Epiphania was, as it is apparant, in the extremity of the lesser Asia, towards Sinus Ifficus; why may not the ἐκ τῆς ἐλαττωτέρου τῆς ἡμετέρας, of Nazianzene, be referred to the whole continent of Anatolia; and not to Cappadocia onely. For my part I can see no reason but it may: the Greeke word ἡμετέρας, easily bearing that extent. Which exposition of the text, if it be admitted, the controversie were then almost ended, and all the maine of the objection would rest on Athanasius: Who knowing Gregory to be a Cappadocian; and finding George, who came from thence, to be so like him in conditions: might easily conceive that hee was his Country-man. Not to affirme, as those of *Magdeburg* doe, I thinke too rashly, that that which doth concerne these two Arian Bishops Gregory and George, *Ita confuse narratur ab Athanasio, ut alterum ab altero vix possit discernere.*

Genl. 4. c. 11, do
bores,

Page 127. lin. 35.

————— and *Surinus*: saying that one chiefe circumstance of the history, is not expressed in their translations; which we shall specify in the next Chapter.

Page

Pag. 145. lin. 12.

the monkish writers of those times, *Consull Glocestria*, *William the Conquerour*, *Consul Normannia*, (o *Algarus* Lib. 6. *Consul Cestria*, *Sewardus* *Consull rigidissimus*, in *Henry Huntingdon*: and in the former Booke, *Consules Pagani*, is used to signifie the chiefe Commanders and principall men amongst the Danes. Nor in our English Writers onely of those times, and kind, but such as had more entercourse with the affaires of the Roman Empire. Witness the Charter of *Frederik* the second, Emperour of *Sicilie*, dated *Anno* 1220. in which the word *Consul* is used to intimate some principall Officer in the state distinct from Earle. For so the Charter: *Fredericus Dei gratia Romanorum Rex, semper Augustus, & Rex Sicilia. Omnibus Potestatibus, Consulibus, Comitibus, universorum Comitatum & Castrorum Italia. Cum diva memoria Imp. Romani, &c.* Other examples of this kind, are infinite and obvious.

Pag. 163. lin. 24.

Henry Orans. [To make the number yet more full, I must crave leave to adde some more, both Princes, Prelats, and Authors of especiall credit, which have made mention of Saint *George*, and are omitted, but ought to have a place in the Catalogue as the others have. They are these that follow.

Sect. 6 *Georgius Presbiter*, in the life of *Theodorus Syceotes*,

Sect. 8 *Ordo Romanus*.

949 *Almericus* the first, Marquis of *Ferrara*.

999

- 990 *Agnes Countesse of Anjou.*
 1000 *Anno Archbilhop of Colen.*
 1106 *Gesta Francorum per Anonymum.*
 1145 *Emanuel Comnenus Emperour of Constant.*
 1155 *Henry Huntingdon.*
 1190 *Appendix ad Radevirium.*
 1205 *Iacobus Cardinalis Sancti Georgij de Velo aureo.*
 1350 *Ranulphus Cestrensis.*
 1375 *Simon de Sudbury, Archb. of Canterbury.*
 1414 *Henry Chicheley Archb. of Canterbury.*
 1420 *Thomas de Walsingham, I know not by what oversight misplaced before.*

Sett. 15 *John Herolt, who calls himselfe Discipulus, a Dominican Fryer.*

1540 *Inlins Casar Scaliger.*

1541 *Geor. Vicelius.*

1581 *Henricus Pantaleon. p. 126. 197.*

~~Henricus Pantaleon. p. 126. 197.~~
 p. 60. 200. 200 201.
 Ib. lin. 9.

— Romish party, the Greeke Church in *Hierusalem*, the Church of *Ethiopia*, some Churches also, and not few learned men in such the Churches of the Reformation, &c:

Pag. 186. lin. 22.

— more hereafter. But by *Vicelius* leave, *Ἐπισημοποιός* should be rendred rather *Comquerour* and *Victorious*, then Standard-bearer. Or if a Standard or Ensigne-bearer, a bearer onely of those Ensignes, which either were taken from the enemie, or such wherein the overthrow of the enemie is described and painted. So *Stephanus* glosseth on

on the word, Ἐπιπολις, Trophaum gestans, eiusmodi trophaa putantur fuisse vexilla hostibus crepta, vel etiam in quibus In Thesaur.
 descripta & depicta esset, ἢ Ἐπὶ πολεμίων. This he exemplifieth by a place and passage out of Lucians Dialogues: where Mercurie asks of Craton, ἢ τὸ Ἐπιπολιον ἄτο φέρεις, and hee makes answer, ὅτι ἐνίκησα καὶ ἠέλωσθε, καὶ ἡ πόλις ἐπίμυσε με, &c. However this last adjunct.

Page 219. lin. 12.

Gregory 13. The words are these. Cap. de Diebus in honorem omnipotentis Dei & Sanctorum ejus dicatis, nullatenus in Curia Capitoli jus reddatur. Sunt autem qui sequuntur. Omnes dies Dominici. Then for particular holydaies, as they are ranked in severall months; thus: De mense Aprilis, Sancti Georgij Martyris; Sancti Marci Evangelista. So farre the Statute. Somewhat.

Page 232. lin. 5.

Hist. lib. 3. cap. 27. To which may best bee added, as a concurring testimony of the Greekes in generall, Saint Georges Church in Venice: which hath beene set apart, a long time together for the particular service of that people, therein to exercise their devotions, according to their ownes rites and ceremonies. Which being ruinous, and by Crufus apud Selden. tit. of hon.
 them repaired Anno 1564. was in the name of all the Grecians that lived there, and such as usually resorted thither, Page 803.
 dedicated to our Saviour and S. George, with this ἁγίασμα.

ΧΡΙΣΤΩ ΣΩΤΗΡΙ ΚΑΙ ΤΩ ΑΓΙΩ ΜΑΡΤΥΡΙ
 ΓΕΩΡΓΙΩ, ΟΙ ΜΕΤΟΙΚΟΙ ΚΑΙ ΟΙ ΚΑ-
 ΤΑΙΡΟΝΤΕΣ ΕΝΕΤΙΑΣΕ ΤΩΝ ΕΛ-
 ΛΗΝΩΝ ΕΚ ΤΩΝ ΕΝΟΝΤΩΝ
 ΦΙΛΟΤΙΜΗΣΑΜΕΝΟΙ.

Page.

Pag. 237. l. 7.

—his owne signet. His owne words best deserve place here, being the Author is not easie to be met withall. *Huius autem gloriosissimi Martyris caput* (saith hee) *dudum per beata memoria Zachariam Papam natione Gracum, in venerabili Patriarchio, vulgo Sancta Sanctorum nuncupato, cum Graco id ipsum significante Epitaphio repertum; & per eundem Pontificem ad venerabilem Diaconiam Romanae urbis eiusdem Martyris insignitiam vocabulo, i. e. ad velum aureum, cui hactenus innumeris, seruiendo præsidentibus, celebriter delatum; in eadem nos nostra ecclesia presentialiter vidimus, oculis nostris inspicimus, manibus nostris contactavimus, & cum eodem Epitaphio inibi in vase argenteo reperimus, repertumque reposuimus, ac ad tentam eius custodiam sigillum nostrum præsato vase argenteo, ubi caput ipsum cum eodem Epitaphio inerat reverenter appendimus; quod mihi debita reverentia colitur, debita veneratione honoratur: ac ut Romanis cunctis pateat, cunctisque translationis ejus modus innotescat, translationem ipsam, verbis proprijs, ut in ecclesia nostra reperimus, subijcimus.* After which, follows that which before we have related out of *Anastasijs*, to this very purpose. For close of all, adde here that long before the time of this *Jacobus Cardinalis*, I finde a Charter granted by Pope *Alexander* the third, to a new Monasterie of Benedictine Monkes, dated 1177. subscribed amongst other Cardinals by *Rainerius Diaconus Cardinalis S. Georgij ad velum aureum*: which was above an hundred yeeres before this *Jacobus*.

Bard 1. ad An.
1177. N. 21.

Pag. 245.

In stead of that which you finde cited in the margin; which is there misplaced, and was before noted in the margin of the former page: reade, *Titles of honour*, part second, chap. third, sect. 24.

Pag.

Pag. 272. l. 30.

— A third in Tours, founded by *Geofrey, Earle of An-
ion*. The place and persons are mistaken. It was *μυμύμιος
lapsus*, and must thus be mended: a third in *Vendosme*, found-
ded by the Lady *Agnes*, wife of *Geofrey*, surnamed *Martell*,
Earle of *Anion*, who succeeded Earle there, *Anno 987*. and
lived unto the time of *William*, Duke of *Normandie*, called
the Conquerour. Of which foundation, thus *du Chesne* in
his *Recherches*. *Agnes épouse du susdit Geofroy Comte d'An-
ion, fonda aussi l'eglise collegiale de S. George, en mesme chasteau* Pag. 258:
[the said Castle of *Vendosme*] et l'enrichit du glorieux titre de
La chapelle de Comte. We also reade, &c.

Pag. 277. l. 36.

— on horse-backe. Which if it fully prove not that
which is intended, as I thinke it doth, yet I am sure this
will which is now to follow. I meane that place and pas-
sage of *Eucharius* before remembred: who in speaking unto
Constantinus Monomachus, immediately almost upon the
words there already specified, adds toynity of *Saint George*
and the blessed *Virgin*, this.

V. part. 2. ch.
4. ch. 2.

Οὐτοι κατ' ἐχθρῶν ὄπλα σοι νικηφόρα,
Μεθ' ὧν κρατεῖς τῶν κατ' ἑσέως εἰς τέλος.
Ἐν οἷς φυλάξεις ἐν τῷ χρόνῳ τὸ κράτος.

These are the conquering weapons which subdue
Your mightiest enemies: and wherewith you
Both doe, and shall prevaile unto the end,
And your most flourishing state, by them defend.

Pag. 302

Pag. 302. l. 30.

in verbo He-
valdus, p. 319. Col.

— or adorne them. Nor did hee onely adde those armes before remembred unto the portraiture or image of Saint George; but for a further honour to him, and in relation to those armes, he gave unto his principall Pursuivant, the name of *Rouge-crosse*. So witnesseth Sir *Henry Spelman* in his *Glossarium*, thus. *Rouge-Crosse* pre alijs, antiquitate pollet: dicitur a cruce rubra que S. Georgius (dux Anglorum titularis, ut Dionysius Francorum) insignitur. But whether that his Pursuivant so by him appointed, was destinate to the particular service of the order, before first *Windfore Herald*, and after *Garret King of Armes* were instituted, I cannot say. From henceforth.

Pag. 306. l. 25.

— then in use. His owne words best expresse his meaning. *Dicuntur quidem duplicia Festa* (hee speaks of such as are *maiora*, or in totum *duplicia*) *pro eo quod responsoria eam maioram quam brevia, et versus, a duobus cantantur, & quod antiphona incipienda, a duobus incipiunt, & quod Antiphona in matutinis & vespertis duplicantur, dicuntur prima completa & ante psalmum & post.* So saith *Durandus*, Note next, &c.

Pag. 327. l. 29.

— Or say she were, yet is it not a likely matter, that she should be King *Edward's* Mistresse, meant by *Polydore*. For who can possibly suppose, that &c.

Pag. 337

Pag. 337. l. 20.

— or Bannerets, (for so I take it is the custome at the present, though by the Statute, Bannerets are ranked with Barons, and did contribute equally to all publick charges.) then *ascendendo* the next followeth.

Pag. 339. l. 27.

— his country-men. But verily this was either an excuse onely in the Embassadour, because he was not willing to receive that Order, from any but his owne Sovereigne: or else the order of Knighthood hath beene since more frequent in that kingdome, as I thinke it hath. For *John Cluvius* in the *Epitome historiarum*, by him lately published, Anno 1630. informes us this, that in the yeere 1616, at the investiture of *Fredaricks*, Duke of *Sleswick*, in the possessions of his Father, Duke *John Adolphus Christian Fry*, Chancellour of *Danemarke*, *George Longe*, Constable, *Albert School*, Admirall, *George School*, the Marshall, and *Roxentorantius*, one of the privie Councill, together with eight others of chiefe eminence, were by this *Christiane*, King of *Danemarke*, created Knights. Which happily comparing this with that of the Embassador before remembered, might be the first time that ever the order of Knighthood had beene given to any in this Kingdome. But to goe forwards, if

Ibid. l. 30.

— into the Order. At putting on of which, the Sovereigne or his Deputie, or some other of the Knights a^s his appointment, useth this forme of words, or some such other to this purpose, *viz.* Sir, the loving Order of the *Garter* hath received you their brother, lover, and fellow, and in token and knowledg thereof, they give and present you this

“this Garter. (See what was said before to this purpose
 “chap. 2. sect. 6.) the which God will that you receive
 “and weare from henceforth to his praise and pleasure,
 “and to the exaltation and honour of the said noble or-
 “der, and of your selfe. In these words runnes my English
 copie. After, at such time as the Sovereigne shall appoint
 upon the reading of his Commission in the Chapter house
 at *Windfore*, before the Sovereigne or his Deputie, the Man-
 tle and the Hood are delivered to him, the rest of the Com-
 panions of the said noble order being then in presence.
 Then follows the installment, performed with many
 grave, solemne, and magnificent ceremonies: the Knight
 that is to be installed, being conducted between two others
 of the said noble order unto his stall, accompanied with
 the Officers of the order, and such noble men as please to
 honour him with their presence: his Mantle also borne be-
 fore him commonly by *Garter*, the chiefe King of Armes,
 though any of the Order, may otherwise discharge that
 office. Before his stall, he takes his oath (which presently
 we shall shew unto you) and is invested with his Mantle:
 whence solemnly returning unto the Chapter-house,
 (though now the Collar be delivered at the same time with
 the Hood and Mantle) he is to be presented by the Sove-
 raigne or his Deputie, with the Collar of his Order, and
 from that time, &c.

Pag. 352. l. 22.

—or his thumb, a signet, on the which within a Garter, &c.

Ibid. l. 35.

—the Cartes mistook for Garter by the Printers. And que-
 stionlesse on some such mistake as this, the Knights them-
 selves have in *Hoppinian*, got the name of *Equeſtes Carterij*,
 and *Ordo Equitum Carteriorum*: of which, see that Author,
 in his booke *de Origine Monachatu*.

Pag. 356.

Pag. 356. l. 15.

—some did, or that such others of them as are there omitted, were by the prevalent faction in the civill warres, put out and finally degraded, as questionlesse some were: I am not, &c.

Pag. 362. l. 12.

—*Robert, Count Palatine. and Duke of Bavier. Rupertus* he is called in the Germane Writers. It seemes this Prince was chosen into the Order, *Anno 1399.* which was the first of this King *Henry*: because he is here entred by no other name, then that of Count *Palatine*. For in the next yeere after, *Anno 1400.* he was elected Emperour of *Germany*, and solemnly inaugurated at *Colen*, by the Archbishop of that Citie: in which high dignitie he continued iust ten yeeres, and then deceased. Which his election to the order, was as it seemeth, in reference to a stronger bond of amitie, that was to be betwixt these two Princes. For in the yeere 1402. there was a marriage solemnized betweene this Emperours sonne, and the Lady *Blanch*, King *Henries* daughter: Of which, thus *Walsingham*, *Hoc anno misit rex filiam suam cum grandi apparatu ad Coloniam Agrippinam, ubi nupsit adolescentulo filio Imperatoris.* So for the generals, it is well enough resolved by others, though the particular be not yet agreed upon amongst our Genealogists. *Reusner* hath made this Ladies husband to be one *Iohn*, of the Bavarian Familie: but in the petigrees of that house, there is no such man, about these times living. *Paradise* in his line of the Dukes of *Guyen*, calls him *Ronge* or *Rufus, fili de l' Emperour d' Allemagne*, but the Emperour of *Almaine* then being, had no sonne so called. *Raph Brooke*, *Torke* Herald, more wide then any of the rest, hath married her to *William*, Duke of *Bavaria*, sonne and heire of *Lewis* of *Bavaria*, after, unto I know not what King of *Arragon*, and lastly, to a Duke of *Barre*:
 Ff and.

Tpodigm.
Neustr.

and all alike. *Lewis* of *Bavaria*, died in the yeere 1347. above 50 yeeres before this marriage: and *William* his son, being in his mothers right and title, Earle of *Holland*, but neither his eldest son, nor Duke of *Bavier*, except in title onely, after the German fashion; married the Lady *Mande* daughter of *Henry* first Duke of *Lancaster*. Perhaps that deceived him: Nor could she be a 2^d wife to that Earle *Will.* who decessed *Anno* 1377. 35. yeeres before this King bestowed his daughter. Therefore to set this matter right, (as also the bestowing of the 2. daughter of this King, wherof more in the next place) with the good leave of my Masters the *Heralds*, I must thus farre give answer to M^r. *Yorke*, that this Ladies husband was *Ludovicus*, surnamed *Cecus* and *Barbasus*, son to that Emperour *Rupertus*, who was elected of the Order by this King. Which *Ludovicus* had by her, a sonne called *Rupertus*, after his grand-fathers name; and surnamed *Anglicus*, from his mother: who died ten yeeres before his father, *Anno* 1426. As for the other husbands, whom M^r. *Yorke* ascribes unto her; its plaine shee had them not, unlesse in the *Elizian* fields: as dying long before this husband, who after her decess, *Anno* 1418. married a Lady of the house of *Savoy* for his second wife. So much, and that which is to follow, to rectifie the errours of our common *Genealogist*, touching the line of this K. *Henry*: occasioned by this *Rupertus*, and *Henry* or *Ericus* King of *Sweden*, both chosen of the Order by our Kings, the Sovereignes, in reference to these alliances.

Page. 364. lin. 6.

—————K. *Henries* sister. About this K. I finde great difference in my Authors. Some printed Catalogues of the Order, call him *Christierns*: *Raph Brooke*, *Yorke Herald*, makes that K. of *Denmarke*, which married the Lady *Philippe*, to be called *Iohn*, and *Rensner* in his *Genealogicon* informes us, that the wife of this *Ericus*, was daughter unto *Edward* K. of *Portugall*. But certainly they are all mistaken. That one of K. *Henry* the 4. daughters was married to a K. of *Denmarke*,
Sweden

Sweden and Norway, (for then the kingdomes were united), ^{In Hen. 4.} is evident by *Walsingham*: who tels us this, that in the yeere 1405 *Domina Regis filia* (which was this Lady *Philip*) *præconis voce proclamata est Regina Dacia, Norwagie, & Suavia, siue Suecia, &c.* That at that time and before, *Ericus D.* of *Pomerania*, was by his Aunt *Q. Margaret*, declared her successeur in those kingdomes, and had the name of *K.* into the which he did succede, *Anno 1412* is a thing knowne to all that have searched those histories: no *K.* of any of those Northerne nations, being called *Christiern*, or *Iohn*, in long time after. And lastly that the Lady *Philippe* was daughter of *K. H.* the 4 and not of *Edward K.* of *Portugal*, is first apparent, by the Genealogies of the house of *Portugall*, who give *K. E.* no such daughter: and secondly by the testimony of *Iohn Cluverus*, a Danish writer, and still alive to make it good; who tels us truly, that in the yeere 1430 *Philipparegina* (wife of this *Henry* or *Ericus*) *Henrico 4. Anglorum Rege genita, sine prole decessit.* ^{Epitom. hist. p 733.}

Page 366. lin. 21.

— *Windfore tables.* This Knight, by *Edward Hall* the ^{In Hen. 5.} Chronicler, is called *Sir Henry Tanclux*, corruptedly for *Heretongs, Clux*, by which name he is found mentioned in the Registers. Nor doe I thinke that *Heretongs* was his Christian name, but his title onely: mistooke for *Heretoches*, which in the German and old Saxon, signified a Captaine, Marshall, or some such Officer of the field. Witnesse the laws of *S. Edward* the Confessour, which enforme us thus: *Sunt & alie potestates, &c. per singulos comitatus totius regni constituta, qui Heretoches apud Anglos vocabantur: Latine dicebantur antores exercitus; apud Gallos, Capitales, Constabularij, vel Mariscalli exercitus. Ordinabant autem acies densissimas in praelis, &c.* This makes me confident that *Heretongs Clux*, in the *Windfore* Registers, signifies onely Captaine *Clux*, or some such like military title. And why not he a Duchman, as likely to bee entred by the name of his place or office; by which he commonly was knowne: as that in the very

Ff 2

same

Spallmed p 348
 Cap. 35 sub. tit. 416. ind
 de Heretochis. Tanclux

same Registers, *John de Foix*, a Frenchman, should bee remembered in some places by no other name, then that of *Capitaine de Bouches*, which was his ordinary stile, as it was his place.

Page. 374. l. 16,

Note that this *John Viscount Welles* ought to be placed next after *Edward Lord Widdewile*, whom hee succeeded in his stall; though both elected in the same yeere: *Edward Lord Widdewile* not living long to enjoy his honour, as being slaine that yeere in *Bretagne*.

Note lastly, that whereas in the 4: Chap: and in the 8. Sect: of this last part, *Thomas Lord Wriothesley* first E. of *Southampton*, is said to be the son of *Sir Tho. Wriothesley K. of Armes*: it should have beene, that he was grandchilde of *Sir John Wrishe* or *Wriothesley, K. of Armes* before remembered; his father being *William Wriothesley, York Herald*, being the elder brother of the said *Thomas Wriothesley King of Armes*.

This following Historie of Saint *George* in old English moeter, comming unto my hands just at the finishing of the Booke, out of a Manuscript in the Librarie of the right Honourable, and right Reverend Father in God, my Lord Bishop of *London*, I am constrained to place here in the Review. Which had I sooner met withall, ought to have had roome in the first Chapter of this last part, amongst such testimonies as have beene given unto this Saint by our English Writers. The Author by his language, seemes to be of good antiquity, and by his composition, of no lesse modellie: there being nothing in him, of that exploded sterie of the Dragon, nor any thing, wherein hee differs from our most approved Authors, unlesse it may be thought that the conclusion favours somewhat of poeticall libertie. But for the historie in the same words that he relates it, take it thus:

Saint **G**EORGE the holl man, as we fynde wypte
 In the Land of Cappadoce yhere was and byzite,
 The false Goddes he forsoke, and toke to Christendome,
 And loved well Jesu Chyst, and holly man bicom.
 Dacian the luther Prince that was in thys stound,
 All Chyssen men that he found, he let bring to ground,
 As he a day honoured his false Goddes, and other many one,
 Betwixt **G**EORGE all it sawe, as he therforth gan gon,
 The signe he made of the Crosse, and blessed him all about,
 And armed him with the Holy Ghozt, within and without,
 And went forth baldelich, loude he gan to grede,
 To Dacian, and all his, and these wordes he felde.
 All false Goddes deeth Debeles Chykenes yholz,
 For our Loyd hevyn mede, in the Sauter wytten it is.
 Tho Dacian herd this, he growed, and fained false,
 And loured with luther semblance, and these wordes outcast.
 Bel'my what art thou that so hardy art and bold,
 That in our poer, on our Goddes such Tales hst told:
 Thou dost us not on shame, as we all seeth,
 As our Goddes whan thou seest that thei Debeles beeth.
 Tell me sone what thou art, and what is thy name,
 That darst to our Goddes sigges to do with such shame!
GEORGE That quoth this other Chyssen man I am,
 And of the Land of Cappadoce, hither to pass I cam

* when

* onely

* But

Bel'my

Belamy, quoth Dacian, turne thy thought anon,
 And honoure our Goddess, er it shall an other gon.
 We still quoth Saint George, for thou spekest * unbecought,
 For I hate in Iesu Christ biset all my thought,
 O Crayntour quoth Dacian, wlt'ou take on so,
 Thou halt in other ribaudie sons dayes be do.
 He let him hong up on hey in maner Rode,
 And thereto binde him fast naked with ropes strong and gode,
 With keen * oules ther biaceth tourmentours ther stode,
 And all to draw his holy limes, that they ranne al o' blod e.
 Michel to drawe his tender flesch, the peeces fell to ground,
 * Benning ople * Ath they * nome, and cast in his wound.
 Tho thet had him long to draw, that reuth was to see,
 Thet bihtought hem on more shame, and toke him don of the tree,
 With hard scourges thet leyd on him, and woundt up other made,
 To the bare ban the Shourges com, as the oules had er y wade.
 * Thet woundes thet toke and salt thet, & the salt thikke caste,
 And thet with an haire clout robbede it wel faste
 * How much was the pine that eche ops other was there,
 Reuth it was such pine to see, who so of reuth were,
 And never lay this holy man as him nothing * nere,
 To salt so that quike flesch and robbe with an here.
 * Tho Dacian * sepe that he ne might overcome him so,
 He lette binde this holl man, and in strong prisonn do.
 They * fondede so in echo maner if they might turne his thought,
 But thet sepe tho will ychone that it was al for nought.
 Dacian let make a wheel of Bras so strong to he might,
 And sharpe Swerdes thikke aboute thereon fast he pight,
 And let take this holl man, and there abobe him do,
 That the Swerdes hold his Body kerne ebene a two.
 Inon so this holl man abobe this wheel was brougt,
 The wheel to bzake as God it wold, and brusde al to nought,
 So that this holl man harmeles therof was,
 Wel sozoth was Dacian tho he sepe this cas.
 * counsell
 A furnels he let take of Bras, and fulde it full of Led,
 A strong fyre he let make, as he nom so his * red.
 Tho it was al y melt and boyled ful faste,
 He let nime this holl man, and amidde him caste,
 Saint GEORGE, toke up his honde & the Cross before him made,
 And in the swelling led wel baldliche gan wade.
 Therinne he sat ful stille down as him nothing nere,
 And lenede him to byrde as he on slepe were.
 And lay as he in rest were till that the Led at laste
 Was all into cold yturned that boyled er so faste.
 Loyd michel is thy might, and that was there sene,
 That any man in swelling led so might harmeles bene,
 Tho Dacian this y sepe his wlt was neybinome,
 Mahonde he seyde hon goerth this, sohers is our might become e.

He gaf on him another dom, it nas nō of sozzete,
 He let draw this Holt man wel villich thorowe the Strete,
 He'r wepne theye dyabls forth, and whetted it kens to bite. (lente)
 Til thei come without the Town, ther thei waulden his hed of
 "Neobe Bzetheren quoth Seint George, a stounde abideth zite, *lovinge
 Til I have to Jesu Chyrlt mi preyers do a lite.
 His hands he held up on hey, down he sat on knee,
 Lord ho seyde, Jesu Chyrlt that all thing might see,
 Graunte me if it is wille, that who so in faire manere
 Halt wel my day in Tberil, for my love in erth here,
 That there ne fall in thilke Hoof no qualm in al the yere;
 Ne great Sekness, ne Honger, that therof be no fere,
 And who in perill of the Soe to me bidde his bone,
 Or in ether stede perflous, help him thereof sone.
 Tho herde thei a Wois of hevenc, that to him seyde this;
 Com forth he seide mi blessed child, thi bone he rd is.
 Tho his Hede was off y smyte, as all that folke y seye,
 Angels toke his soale, and bar up to hoven on hey.
 Ther he is in grete loye, that lasteth withouten ende.
 Now God for Seint GEORGE love, us lets all chylde frende.



FINIS.

1915
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1915.

Justice of the Peace for the year 1915
The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1915.

ERRATA.

Page 12. line 37. read a Peter too. p. 21. l. 6. r. 4. p. 24 l. 33 r. under p. 30.
 l. 21. r. might be thought to be. p. 34. l. 13. r. some story. p. 42. l. 7. r. by
 whom (saith he:) p. 47. l. 27 r. a christian Virgin. p. 99. l. 20. & 25. r. *καλα-*
δύνη & *καλαδύνη*. p. 100. l. 3. r. to *ib.* 24. r. Court. p. 105. l. 18. r. at
 the first. p. 112. l. 9. adde, but such a letter. p. 147. l. 7. r. of *Bythinia*. p. 151.
 l. 11. r. *δὴν* & *γῆς*. p. 192. Let the Greeke words which are misprinted, be
 mended thus. l. 11. *πέντε μισύς* l. 16. *μη λαδώνη* l. 17. *τὸ σε βέλημα*. l. 20.
 & *δεδν σε*. l. 21. *δὲ ἀνάλυος*. p. 200. l. 1. r. for p. 201. l. 22. dele 25. p. 215. l. 20.
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 as occurre, and sometimes the misprinting of a name, as also the mis-
 accenting of a few Greeke words: the Reader may as easily correct as
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